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RELPA REGIONAL ENHANCED LIVELIHOODS IN PASTORAL AREAS | ELMT ENHANCED LIVELIHOODS IN THE MANDERA TRIANGLE | ELSE ENHANCED LIVELIHOODS IN SOUTHERN ETHIOPIA

ELMT/ELSE NEWSLETTER

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'Working to increase the self-reliance and resiliency of local populations through improved livelihoods in the drought-prone pastoral areas of northern Kenya, southern Ethiopia and south-west Somalia'.

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Overview - Adrian Cullis & Cary Farley

In August 2006 Barak Obama visited the Wajir livestock market in Kenya. Less than three years later, he is the 44th President of the United States, the first ever black President of a major western nation. This surprising transition provides hope, inspiration and encouragement to us all, particularly those of us working in some of the more marginalized and challenging areas of the world, which certainly includes the Horn of Africa. President Obama's election brings renewed focus to ideas of equality, equity and opportunity for all--and signifies the transformative potential that 'change' can engender.

In this second ELMT Bulletin the ELMT consortium and partners present a collection of articles that reflect ongoing efforts to bring about change through working with pastoralists on a variety of global, regional and local issues. The Bulletin begins with a look at one big picture issue – the global food crisis and climate change. Mohamed Abdinoor reminds readers that food price increases in the pastoral areas where we work have been amongst the highest in the world. For example, in 2008 sorghum prices increased in Somali Region, Ethiopia by as much as 450% and in response, many Somali households were required to sell as many as five goats in order to secure the same 50kg of cereals that the sale price of only one goat secured twelve months earlier. Unfortunately, the global financial crisis has largely been obsessed with the effects on western pockets while considerably less attention has been paid on those actually *benefiting* from the crisis – but even more significantly, on the negative impacts of the crisis on the livelihoods of many across the developing world, including pastoralists in the Horn of Africa. For example, in an article on the role of cereals in the pastoral diet, I argue that the fluctuating price of cereals in pastoral areas has profound and predictable livelihood outcomes. Yet for twenty years little or nothing has been done by national governments or the donor community to stabilize grain prices through more creative uses of intervention stores or community-managed cereal banks in these dryland environments.

http://news.bbc.co.uk/2/hi/africa/5290844.stm

Joyce Turk, Senior Livestock Advisor/ USAID, then highlights the importance of animal proteins in the related global nutrition crises. Animal proteins are more digestible than plant proteins, contain Vitamin A in usable form and provide essential micro-nutrients. To follow, Joyce is calling for the proponents of the 'Green Revolution' to recognize that whilst bringing many benefits in terms of overall food production, this change has also resulted in the production of cheap energy food at the expense of dietary diversity and associated human health.

Mohamed Abdinoor's article provides an overview of the 3rd African Drought Adaptation Forum held in Addis Ababa in September last year. Mohamed notes that 80 policy makers, government officials, development practitioners and UN representatives attended. The topic was relevant – global climate change and its impact in the drylands, but what was missing was the 'peoples' voice', i.e. the pastoralists themselves and the voices of others whose lives are now being affected.

To reinforce the link between big picture and local issues Emma Proud's article outlines how customary institutions, if recognized and appropriately supported, can play a lead role in helping pastoral communities prepare for and adapt to global climate change.

The VSF Suisse animal health team then picks up on a major Obama theme: equality, namely that 'making animal health *work* means making sure it works for everyone'. By training women as community animal health workers, VSF is beginning to right a series of long standing wrongs that have marginalized women in various areas of the livestock economy.

Fasil Demeke's article on bush clearing highlights that, 'the integration of pastoralist's indigenous knowledge and modern rangeland rehabilitation techniques has been crucial in identifying and removing problematic species, while maintaining the valuable ones'. This confirms what many of us know in theory but far fewer achieve in practice: that learning with and working alongside the people we are claiming to serve - pastoralists or non-pastoralists - is far more likely to achieve positive results than rolling-out 'blue-prints' and technical fixes developed far away in some research or policy tower.

The second article on natural resource management is written by Fiona Flintan, Technical Advisor for the NRM Technical Working Group, led by SAVE/US. Fiona tackles the 'thorny' issue of *Prosopis* in her article, pointing out that this invasive species now dominates 500,000 ha of Kenya and 800,000 ha of Ethiopia and that whilst the growing presence of this plant may provide some economic opportunities through 'multiple-use', it might have helped if those who introduced Prosopis had chosen the less thorny *P. alba P. pallida.*

Richard Hatfield's article then introduces us to the concept of 'managing holistically', an integrated approach that aims to introduce a new decision-making framework and applies a refined set of 'tools' to optimize grazing, improve land management and develop sustainable livelihoods. The approach is process-oriented, where communities and other stakeholders play a lead role in all decision-making.

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[1] For official communication in Ethiopia the Enhanced Livelihoods in the Mandera Triangle (ELMT) Program is referred to as the Enhanced Livelihoods in Southern Ethiopia (ELSE) Program.

(Continued from page 4)

Mahamoud Haji then shares the delightful story of Fatuma, who is one of the leading lights in the CARE Kenya supported Warable Pastoralist Production Group. Not only has Fatuma helped the Group grow an initial capital of US$7,000 to assets worth ten times that amount, (despite members absconding with half the group's savings at one point!), but she also helped 'extend an open hand' and ensure that those men were welcomed back into the group--though sensibly without relinquishing control of the Group's funds!

In his second article, Fasil offers valuable insights on the profound livelihood changes taking place in the pastoral sector and reflects on the rise in the number of pastoralist households who are 'crashing out' of the pastoral economy -- and now looking to pursue alternative livelihoods. The CARE Ethiopia funded work confirms that relief and development actors will need to be increasingly sensitive to new and emerging challenges in Africa's rapidly changing drylands.

Halima Haji Shafat is another proponent of the power of change and an inspiration to us all. A mother of four and a resident of Afmadow District, Lower Juba Region in Somalia, Halima uses poetry to voice her concerns and influence her community to protect their natural resources. Her poem about the 'men who cut 'wet trees' for charcoal' confirms what we all know from the current financial crisis in the west: that too many men are won over by short-term financial rewards at the expense of women, communities and the environment.

Halima's 'the axe for cutting fuel wood …. without the wooden part cannot be used' is a clear statement of irony from the Lower Juba, but also resonates with the current crisis in sub-prime mortgages and derivatives in the West.

The final two articles are linked by the common theme of capacity-building. Girma Kebede, ELMT's Deputy Chief of Party, provides an insightful update on the successes and challenges of the ELMT Consortium's (cross-agency, regional) Technical Working Groups (TWGs). A number of the six TWGs have been making good progress by way of sharing lessons learned, identifying and confirming best practices and informing and influencing policy, but the progress has required time and commitment and has been hard won. It is hoped that these admirable efforts can be sustained and that the successes to date will also prove inspiring to other TWGs and ELMT.

This second Bulletin concludes with an article by Vanessa Tilstone, ELMT's Learning, Monitoring and Evaluation Advisor, who presents an introduction to the 'evidence of change approach' that ELMT is piloting with a view to help partners stop, reflect, listen, learn and perhaps most importantly: adjust - what is being done in order that our work achieves more relevant outcomes for ELMT's beneficiary communities. The checklist at the end of Vanessa's article should be pinned to the doors of everyone involved in ELMT to help us keep the meaning and focus of our work.

The articles covered in the ELMT Bulletin look at the efforts of one program operating in the drylands of the Horn of Africa and how its implementing partners are supporting pastoral and ex-pastoral communities to develop resilient and sustainable livelihoods - and how they are endeavoring to support and empower these communities to bring about positive and constructive change themselves. A number of the articles also look at the lives of pastoralist women who are key to the functioning of the pastoral economy-yet at the same time are some of the most marginalized people in the region. What is needed now are real and substantive policy changes, similar to those now being initiated by President Obama in the USA, that would redress the years of marginalization, discrimination and neglect in the drylands of the cross-border regions of Ethiopia, Kenya and Somalia-and lead to positive, transformative and locally-led change.

Cattle trekking from a watering hole, Borana Zone, Ethiopia

The Impact of High Food Prices on Pastoral Livelihoods in Somali Region of Ethiopia

Mohamed Abdinoor, Technical Advisor, Livelihood Protection TWG
and Demeke Eshete, Food Security and Livelihoods Advisor - ELMT, Save the Children UK - Ethiopia

Global food prices have increased sharply since last year, mainly due to higher fuel prices, poor food harvests, and the growing demand for staple foods. However, discussion of impacts in the region has centered mainly on the urban poor, with little mention of pastoralists. With pastoralists Increasingly reliant on the market for grain and other commodities and with animal products showing little or marginal increases in price, this is a population that should not be forgotten.

Since 2007, in most parts of Somali Region of Ethiopia, the price of maize, the preferred staple, increased by an average of 395%[1],while sorghum increased by an average 450%, goat prices increased by an average of 123%; and cattle prices increased by 176%.

Pastoralists are increasingly dependent on the market for food, for example, according to the Household Economy Approach (HEA) assessment carried out by Save the Children UK and the Somali Regional Government in Moyale Wayamo Pastoral Livelihood Zone in 2000-1, poor households purchased almost 35% of their food needs from the market compared to 38% for middle income groups and 40% for better off groups.

This proportion increased to 60% for all income groups in 2005-6.

Further dependency on the market has occurred due to the severe drought that affected the area at the end of 2005 and in early 2006, when most households lost on average 40% to 60% of their livestock; while they reduced the consumption of animal products. Later in 2007 and early 2008, parts of Somali Region and neighboring Borana Zone of Ethiopia were affected by localized droughts. It takes several years for herd sizes to recover from a severe drought and until this time milk is often scarce, livestock prices are low and the demand for livestock remains low (Bush 1995)[2] .

Declining Pastoralists Terms of Trade:

Terms of trade (ToT) provide information on the purchasing power of households and are the ratio of two prices: the income source of the household in relation to the amount of staple food that the household can purchase. In pastoral areas, the ToT is defined as the ratio of the price of livestock to the price of a staple food. When the ToT declines, households are less able to buy food with their disposable income.

Figure 1: The change in proportion of food purchased for different wealth groups in Moyale - Wayamo Pastoral Livelihood in Somali Region, Ethiopia.

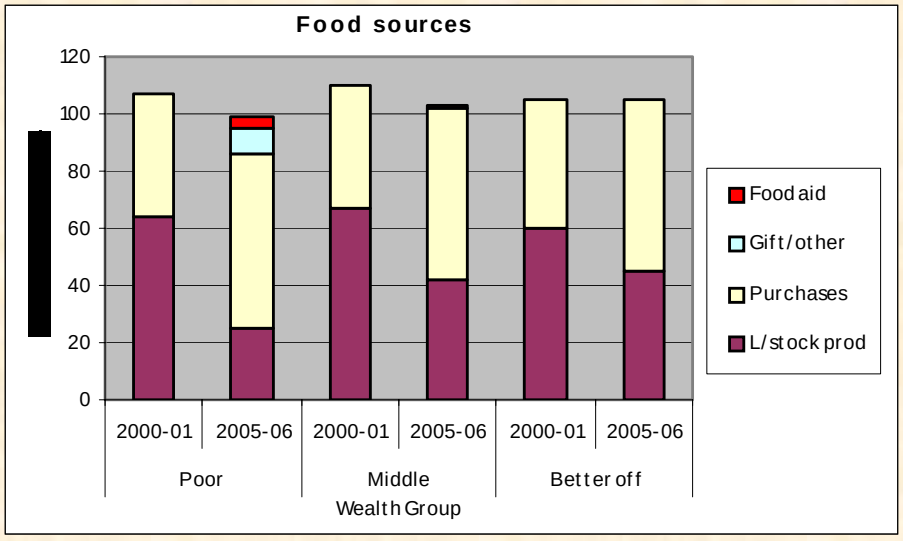

Figure 2 (continued on page 17) shows the change in the TOT for shoats compared to 50kg maize from November 2007 to October 2008. In January 2008 50kg maize could be purchased for less than the price of one shoat. However, in June 2008, three shoats had to be sold to purchase the same amount of maize and in September 2008 six shoats were required.

Implications of high food prices on pastoral livelihoods

Herd sizes have declined not only due to livestock deaths and low birth rates during drought but also because pastoralists are being forced to sell more livestock to meet their basic food needs. Furthermore, they are eating less preferred and wild foods; consuming fewer meals per day; are increasingly dependent upon their social networks and engage in excessive borrowing to cope with the deteriorating situation.

Some of these responses have immediate and long term negative implications. In the short term, pastoralists spend less on livestock protection measures such as purchase of animal drugs and livestock feed. Decreased food availability at the household level, due to high food prices, coupled with low livestock production results in higher rates of child malnutrition. In October 2008 a rapid assessment done by SC/UK in Afdem district of Shinile zone showed a global acute malnutrition (GAM) rate of 19.8% and severe acute malnutrition (SAM) rate of 2.4% while in Fik the GAM was 20.8% and SAM 1.4%. GAM rates of above 10% coupled with aggravating factors such as high food prices and food unavailability in the home are considered alarming. In the long term, high sales of livestock, including breeding animals, will affect future income levels and may lead to more people, especially poorer households, dropping out of pastoralism and a weakened ability to withstand shocks.

Although the October to December 2008 were reasonable in most parts, and good grain harvests in the highland areas and

(Continued on page 17)

[1] SC/UK and Somali Region DPPB Food Security & Early Warning Update, August, 2008.
[2] Bush, J (1995). "The Role of Food Aid in Drought and Recovery: Oxfam's North Turkana (Kenya) Drought Relief Programme, 1992-94." Disasters 19 (3): 247-259.

Breakfast Cereals - The Role of Grains in the Pastoral Diet

Adrian Cullis, Regional Technical Advisor - ELMT - Save the Children/US (SC/US)

During a recent visit to Nairobi I came across and bought Nigel Pavitt's *Turkana: Kenya's Nomads of the Jade Sea* as it is reminder of a time when I lived in okitaung, some 170kms north of Lodwar. Nigel's photographs capture the remoteness, the harsh climate, the phenomenal adaptability of the people, the centrality of livestock, the importance of mobility and the richness of Turkana ceremonies and culture. When I lived there I was involved in a small Oxfam-funded rainwater harvesting project, so I was also pleased to see a photograph of a crop of sorghum growing on the banks of one of Turkana's semi-permanent rivers.

Whilst sorghum has been grown for centuries along the Turkwell and Kerio rivers, other parts of Turkana are simply too dry and the Turkana in these areas have historically relied on trade. I recall for example a drive from Lokitaung to Kibish on the Ethiopia border when we came across a group of a dozen *Ngikwatela* (a section of the Turkana) women each traveling east with a goat and a donkey. On another occasion, I came across a larger group of up to 25 women again each accompanied by a goat and donkey, but this time traveling with an armed youth. My colleagues informed me that the women were traveling to Kibish to trade the goat for sorghum and maize and they would use the donkey to carry the food back to their mobile cattle camps. In this way, I began to learn something of the long-standing role of cereals in the Turkana pastoral diet.

The *Ngikwatela* Turkana live in the far north of the Turkana district and were, certainly during the time I lived in Lokitaung, 'pure' pastoralists. In the late wet/early dry season visits to pastoral households confirmed an over-abundance of milk, whilst in contrast in the late dry season or in times of drought much less milk was available. Prior to emergency food aid and safety nets, during times of milk shortages the *Ngikwatela* Turkana traded sheep and goats for cereals with their agro-pastoral neighbors - the Nyangatom in Ethiopia and the Dodoth in northern Uganda.

By trading livestock for sorghum instead of simply slaughtering and eating the animal, the Turkana achieved a 5 fold increase in calories available to the household, whilst their neighbours gained quality breeding stock to build their herds. In addition, there was strong evidence that the trade had historically resulted in inter-marriage which helped reduce conflict or, in the event of a livestock raid, provided useful communication channels to negotiate peace settlements. In contrast, food aid and safety nets remove the need for contact with neighbors and have as a result almost certainly contributed to the weakening of wider regional social networks and potentially fueled conflict.

Some years later I moved to Moroto in neighboring Karimojong. In 1998 the rains failed and so too did the sorghum crop. Despite the fact that there was abundant food in neighboring Teso cereal prices started to rise well above normal levels and Karimojong households were suddenly forced to sell 2 goats where they had previously only sold 1 to secure a standard measure of grain. The project was able to secure an emergency grant of US$25,000 from DanChurchAid to import grain from Teso and distribute it among groups of women to sell at normal prices. With the money the women generated from the sale of the grain they purchased additional stocks from a centrally managed intervention store'. As a result of the intervention grain prices in Moroto District were roughly less than half those in Kotido District to the north.

The recent global food crisis has been a useful reminder of the importance of cereals in the diet of pastoralists and agro-pastoralists in the Horn of Africa as food prices in the pastoral areas of southern Oromiya increased significantly between April 2007 and May 2008. For example, maize prices rose from US$15 to US$60 for a 100kg sack, representing a 400% increase. In the same period, the price of a 100kg sack of wheat rose from US$26 to US$70, a 270% increase. Faced with such increases, pastoralists had no alternative but to reduce the numbers of meals eaten each day. In addition, they were forced to sell additional livestock to secure the grain that they are dependent on. Where in April 2007 they may have secured a 100kg sack of grain by selling 1 sheep or goat, in May 2008 they had to sell as many as 3 sheep or goats to secure the same amount of grain. Pastoralists therefore lost livestock to both the drought and to cereal traders.

Access to cereal has long been important in pastoral diets but has in fact become more important since the mid-1990s as average family herd size throughout the Horn of Africa has reduced and therefore households have become increasingly dependent on grain. Governments and aid agencies in the region appear to have been rather slow to recognize and respond to this change, specifically the importance of establishing and maintaining cereal stocks in pastoral areas which can be used to help stabilize grain prices in droughts.

Recognizing the importance of grain in the pastoral diet, Save the Children/US used USAID Ethiopia Mission funds to support the establishment of 8 community-managed cereal trading groups and ELMT/ELSE funds to support an additional 6 groups in 2008. Whilst an impact assessment has not yet been carried out (it is planned for early 2009), discussions with the women involved confirms that they appreciated having food available in the community during times of drought and in particular that the prices charged were below the market highs. Based on the impact assessment, SC/US will strengthen the existing groups and as appropriate support the establishment of additional groups. SC/US is also planning to bring the groups together in a single 'buying group' in order that they can buy in bulk and achieve economies of scale. It is also planned that the group will be linked to large cereal traders in the highlands and in this way be able to buy cereals independently.

If the impact assessment is positive it may be too that other agencies working in pastoral areas might be encouraged to provide support to pastoral communities to establish cereal trading groups in order to manage cereal prices better and reduce the reliance on emergency food aid.

"There is enough for everyone's need but not enough for everyone's greed" - *Mahatma Gandhi*

Global Food Crisis: The Value of Animal Source Foods

Joyce M. Turk, Senior Livestock Advisor, USAID - Washington

About 820 million people in developing countries suffer from hunger and malnutrition according to the "State of Food and Agriculture Report 2006" by the Food and Agriculture Organization (FAO).

Labeled "the silent tsunami", the roots of the global food crisis go back to the long-term trend of increased demand for food caused largely by population growth, increasing urbanization and dwindling availability of arable land. All this has been made worse by recent droughts, a slow supply response, high energy prices, increased demand for bio-fuels, and a global economic recession.

The emphasis on social-sector and emergency aid has eroded international donor aid that supports agriculture in developing countries. Between 1980 and 2002, multilateral institutions slashed overseas development assistance to agriculture by 85% and bilateral donors reduced spending by 39%[1].

Animal production makes up more than one-half of the total value of agricultural gross output in industrial countries and approximately one-third of total output in developing countries[2]. Furthermore, as economies strengthen, the proportion of agricultural GDP represented by livestock production increases.

The annual value of livestock in developing countries is estimated to be $115 billion and has been compared in importance to other major commodities such as maize, rice, and wheat[3]. The livestock product value for the Greater Horn exceeds $7 billion annually, yet there is a $1 billion trade deficit in Africa for meat and milk.

However, the biological value of animal source food protein is about 1.4 times that of plant foods. As urban elite populations grow, they substitute lower-priced starch calories for higher-priced livestock nutrients.

<u>Changing Pressures on the Livestock Sector</u>

Human population densities have an impact on land use and determine livestock systems. Increasing demand for livestock products drives sectoral pressure-induced changes resulting in several shifts[4]:

- Changed functions and/or species from non-food to food functions, multi-purpose to single purpose livestock production (e.g. utility chickens to broiler hens), and ruminants to non-ruminants (e.g. cattle or small ruminants to pigs and poultry).
- Geographical shifts from marginal areas to humid and sub-humid zones, marginal areas to rural or urban areas, and rural areas to urban areas.
- Structural and technological shifts from resource-driven to demand-driven livestock production, small scale to large scale (economies of scale and industrial production), horizontal to vertical integration, and low input to high input livestock production.

In households with poor or no resources, livestock continue to provide an anchor of economic subsistence to the families that are most at risk of food insecurity. Globally, animal and fish food derivatives provide about 17% of energy and more than 35% of dietary protein for humans. Animal proteins are 20-30% more

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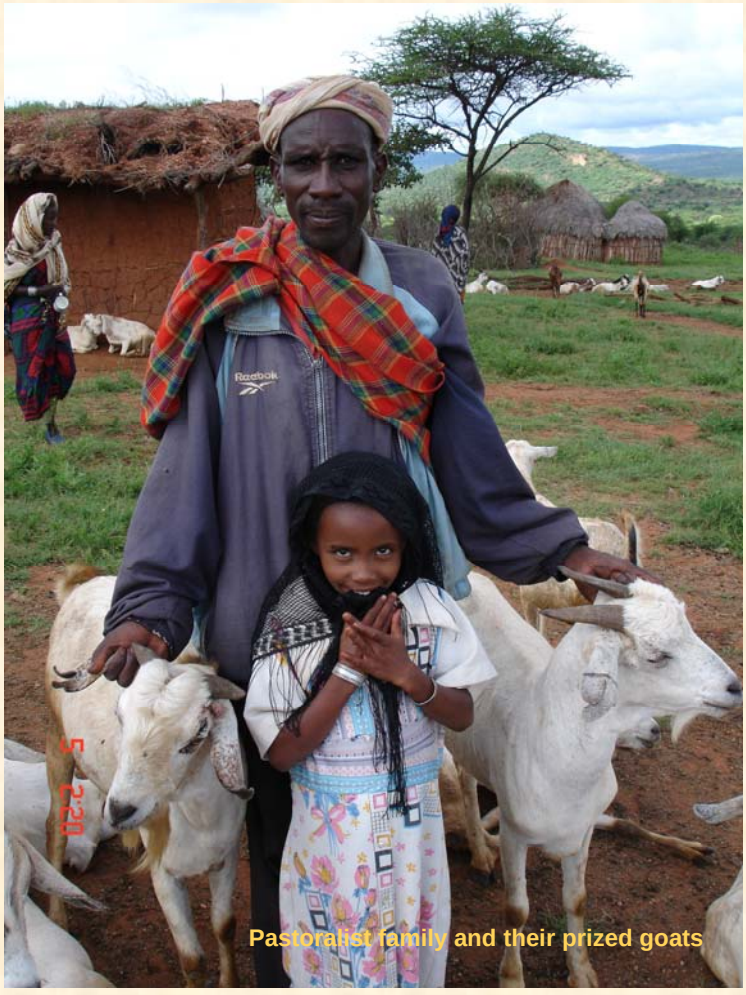

Pastoralist family and their prized goats

[1] UNCTAD (2008). "Food crises requires reversing long-term under-emphasis on agriculture in many developing countries, UCTAD Chief tells food summit". UNCTAD PRESS Release.
[2] Nin, A., S. Ehui and S. Benin (2007). "Livestock Productivity in Developing Countries: An Assessment", in R. Evenson and P. Pingali (eds), Handbook of Agricultural Economics, Volume 3, North Holland, Oxford, UK. Pp 2467-2532.
[3] Delgado, C., M. Rosegrant, H. Steinfeld, S. Ehui and c. Coubois. (1999). "Livestock to 2020. The Next Food Revolution." IFPRI, FAO and ILRI, Food, Agriculture and the Environment Discussion Paper 28.
[4] Delgado, C. *et al.* (1999)

(Continued from page 8)

digestible than plant proteins[5], and contain higher, more absorbable levels of essential minerals and vitamins.

Only animal-source foods (ASF) contain Vitamin A in its usable form -- an important micronutrient for the cognitive and physical development of children -- and vitamin B_{12}. WHO reports that 70% of children in South Asia and 50% in Africa suffer from Vitamin A deficiency.

Increasing Consumption of Animal Source Foods

Archeological evidence shows that our earliest known human-like ancestor living 5-7 million years ago most likely ate meat. When population sizes began increasing about 10-12 thousand years ago they gradually changed from hunter-gatherer diets to agriculturally narrower diets, i.e. lower meat consumption and higher cereal consumption.

Plants and animal remains found in archeological sites indicate what people ate but not the relative proportions that reflect the nutritive value of such foods. Human skeletal records show an association among meat intake, increased heights and strong health until the lifestyles shifted and subsequent dietary changes took place[6]. The fundamental dietary change led to declines in health with increased evidence of morbidity.

More recently the "Green Revolution" helped to provide cheap energy for poor people but at the expense of dietary diversity and with negative human health impacts. Diverse diets containing ASF provide greater protein digestibility, energy and a critical macro and micro-nutrients. Recent research demonstrates clearly that human functional performance is related to ASF quality more than quantity[7].

In most regions, growth rates for meat production through 2020 will closely parallel those for meat consumption. Meat production will grow about four times as fast in developing countries as in developed countries. By 2020, developing countries will produce 60% of the world's meat and 52%of the world's milk.

FAO estimates that in 2010 developing countries will produce 143 million tons of meat but as a group they are expected to increase net meat imports twenty-fold, amounting to 11.5 million tons in 2020. African countries now import three percent of total meat and 11% of milk consumed annually[8]. IFPRI has reported that developing countries are experiencing a five percent annual increase in aggregate consumption of ASF, more than three times the increase occurring in developed countries[9]. By 2020, this demand will equal 63% of total global consumption. Developing countries now consume almost half of the global meat supply!

The "Silent Emergency"

Stunted growth, poor cognition, disease and death are hallmarks of malnutrition. Is the public not alarmed by the fact that one in three children worldwide is malnourished? Those under five years old in developing countries suffer compromised immune systems leading to infections that are a primary cause of death.

Animal source foods such as meat and milk efficiently supply critical micronutrients that are readily absorbed. Meat is an excellent source of iron, zinc, riboflavin, vitamin B_{12} (found almost exclusively in animal foods), niacin and vitamin B_6 but is low in vitamin A and folate.

Milk supplies vitamin A, calcium, phosphorus, vitamin B_{12}, riboflavin and folate but is low in zinc and iron. Modest levels of zinc deficiency can retard fetal development and increase maternal morbidity and mortality. An early deficiency of vitamin B_{12} leads to brain damage, retardation and spinal cord deterioration.

Moderate iron deficiency causes anemia which also can harm infant/child behavior and cognitive development while severe anemia is a major killer of women in childbirth and responsible for up to 20% of all maternal deaths[10].

USAID's Global Livestock Collaborative Research Support Program (GL-CRSP) has played a leading role in enhancing the understanding of the nutritional and health-promoting attributes of ASF. CRSP research has demonstrated that regular consumption of meat and milk in traditional diets dramatically improves children's cognitive and physical development and contributes to reduced risk of chronic anemia, stunting, and lower immunity[11, 12].

Addressing the Global Food Crisis with ASF

1.3 billion people depend partially or entirely on livestock for their livelihoods. For people without alternatives livestock can be a last resort. A critical path can be demonstrated that links human capital, economic growth and human nutrition.

However, in current terms the global food crisis relates primarily to the cost and availability of food and not to diet quality. Both quantity and quality affect national economic development directly and indirectly: lost individual productivity increases demands on social services, and public revenues absorb economic productivity[13].

Donors and national governments need to acknowledge that ASF is critical to human productivity. Increased support to the livestock value chain, enhancing regionally integrated livestock policy and trade engagements, and strengthening fledging international trade standards harmonization is critical. The world is suffering from a global nutritional crisis, not only a global food crisis.

[5] Young VR, Pellet PL. (1994). "Plant proteins in relation to human protein and amino acid nutrition". Am J Clin Nutr 59: 1203S-1212S

[6] Larsen, C.S. (2002). "Animal Source Foods and Human Health during Evolution." The Journal of Nutrition, vol. 133 No. 11S-11. Proceedings of the conference titled "Animal Source Foods to Improve Micronutrient Nutrition and Human Function in Developing Countries:. Washington, D.C. June 24-26, 2002.

[7] Neumann, C. et al(2003). "Animal Source Foods Improve Dietary Quality, Micronutrient Status, Growth and Cognitive Function in Kenyan School Children: Back ground, Study Design and Baseline Findings". The American Society for Nutritional Sciences J. Nutr. 133:3941S-3949S, November 2003.

[8] Trostle, R. (2008), "Global Agricultural Supply and Demand: Factors Contributing to the Recent Increase in Food Commodity Prices". Report from the Economic Research Service, U.S. Department of Agriculture.

[9] Rosegrant, M.W., Michael S. Paisner, Siet Meijer, and Julie Witcover (2001). "2020 Global Food Outlook: Trends, Alternatives and Choices. A 2020 Vision for Food, Agriculture and the Environment Initiative". IFPRI, Washington, D.D.

[10] Rosegrant, M. W. *et al.* (2001)

[11] http://glcrsp.ucdavis.edu/

[12] Black, M. (2003) "Micronutrient Deficiencies and Cognitive Functioning". The Journal of Nutrition, vol. 133 No. 11 S-II. Proceedings of the conference titled "Animal Source Foods to Improve Micronutrient Nutrition and Human Function in Developing countries". Washington, D.C. June 24-26, 2002.

[13] Denment , M. W., Young M. and Sensenig R. (2003). "Animal Source Foods to Improve Micronutrient Nutrition and Human Function in Developing Countries." The Journal of Nutrition, Vol. 133 No. 11 S-II. Proceedings of the conference titled "Animal Source Foods to improve Micronutrient Nutrition and Human Function in Developing Countries". Washington, D.C. June 24-26, 2002.

The Role of Customary Institutions in Pastoralists' Adaptation to Climate Change

Emma Proud, Acting ELSE Program Manager, Save the Children/US

Introduction

Pastoralists play an important role in managing the world's dryland ecosystems. While their dependence on the drylands makes them vulnerable to the ecological effects of climate change, pastoralists' adaptive capacity provides a unique opportunity to prepare for, and manage, the associated shocks and stresses, such as drought and floods. The foundation of this adaptive capacity is mobility, which ensures that livestock make the best possible use of dryland biomass.

Resilience to climate change in the drylands cannot be supported if the institutions that have long underpinned the pastoral production system are marginalized. A case study of Save the Children/US's work in the Borana rangelands of southern Ethiopia demonstrates how working with customary and government institutions offers a promising model to mitigate the effects of drought and vulnerability to climate change.

Pastoralists' vulnerability to climate change

Across the world, climate change is expected to bring unpredictable cycles of rain and drought, rising temperatures and more extreme climate variation. This will have serious ramifications for rangeland in pastoral areas, with resources such as water and pasture becoming more scarce and fragmented. As droughts become more regular, as they have in the Horn of Africa in the last 30 years, pastoralists have less time to recover and rebuild their herds before the onset of the next crisis.

Vulnerability to climate change can be offset by adaptive capacity. As pastoralism is itself an adaptation to risk, it may be possible to support pastoral production systems to mitigate the consequences of climate change in the drylands. However, pastoralists' ability to adapt is not infinite. To be able to take advantage of their adaptive capacity, the mobile production system must be supported by policy makers, to ensure that pastoralists are not marginalized politically, economically and socially, as they have been in the past[1].

Photo: Kelley Lynch *Borana Zone, Ethiopia*

Case Study: The role of Borana Customary institutions in adapting to climate change

Pastoralists are adept at using dryland environments to their full potential. Livestock transform dryland grasses and woody browse into commodities of economic value - meat, milk, skins/hides and draught animal power - that support livelihoods. Ethiopian pastoralists are experts at managing rangelands. For example, a comparison between industrialized ranching in the Northern Territory of Australia and the Ethiopian Borana pastoralist system found the Australian ranches produced only 16% of the energy, and 30% of the protein per hectare than that produced by the Borana system[2].

To ensure such high levels of livestock productivity, pastoralists seek to ensure that their livestock have access to the best pasture available, throughout the year. Only in this way can animals be healthy and productive. To achieve this, pastoralists strategically move their livestock to areas that have received better rainfall, or where rainfall runoff collects, and better pasture grows. Mobility is therefore a key element in the pastoral production system, and experience has shown that if mobility breaks down livestock production declines and environmental degradation ensues. Mobility is not only about moving herds to areas of good pasture, but also about managing natural resources to ensure the existence of healthy pasture which will support these herds in the longer-term[3]. Management of mobility and resources as long been guided by customary institutions, and therefore customary institutions have been a vital part of pastoralists' adaptive strategy, helping pastoralists take advantage of opportunities and cope with the consequences of climate variation.

Save the Children US (SC/US) began working with customary institutions in southern Oromiya in 2005. Whilst good progress was being made in some of the relief and development interventions implemented in Liban District, a review found that few of the interventions had achieved scale. The reviewers suggested that more effort should be made to work with local institutions and systems, rather than trying to set up parallel structures[4]. SC/US took on this finding and it was agreed to pilot a new approach to

(Continued on page 11)

[1] Nori, M. and Davies, J. (2007) Change of Wind or Wind of Change? Climate Change, Adaptation and Pastoralism, World Initiative for Sustainable Pastoralism, Nairobi.
[2] Cossins and Upton, in Schoones, I. (e.d) (1995) Living with Uncertainty: New directions in pastoral development in Africa, London: Intermediate Technology Publications
[3] Nori, M., Taylor, M. and Sensi, A. (2008) Browsing on Fences: Pastoral land rights, livelihoods and adaptation to climate change, IIED Issue Paper Number 148
[4] Tache, B. and Irwin, B. (2003) Traditional Institutions, multiple stakeholders and modern perspectives in common property: Accompanying change within Borana pastoral systems Securing the Commons, No. 4, London

(Continued from page 10)

pastoralism which would put dialogue with pastoral leaders centre-stage. An independent evaluation has shown that the ensuing development work, based on customary rules and regulations, to be much more sustainable than that which follows externally imposed rules and suggestions[5].

Physical Vulnerabilities

SC/US's work has produced several encouraging results. For example, as a result of a natural resource mapping and community action planning initiative elders came together to map and prioritize development interventions. This resulted in elders meeting regularly at the *maada* level[6]. Whilst these meetings were useful, it was soon learned that *maada* level meetings were too focused on small grazing areas. As pastoralists move their herds beyond the boundaries of their home areas it was recognized that larger meetings would enable discussions about wider rangeland management issues. As a result, watershed or *jarsa dheeda*[7], meetings have been re-established. The meetings regularly last for 3 days, and bring together hundreds of elders. Specific results of these *jarsa dheeda* meetings include:

Over 3,000 ha of particularly degraded communal rangelands has been thinned and/or enclosed and rested. Access to 9 *ellas* (traditional wells) has been improved by excavating new routes which give livestock closer access to water and have in some cases reduced the height that water has to be lifted (in a chain of 8 to 13 people) by as much as 10 meters. 2,800 households, managing more than 70,000 cattle, returned to seasonal mobility in Liben District, resulting in more than 150,000ha of land being rested. It is anticipated that this has improved dry season grazing, reduced vulnerability to drought and consequently improved the supply of household milk in the dry season for an estimated 9,000 children.

Social Vulnerabilities

While managing natural resources is an important element of pastoral customary institutions, natural resource management does not stand alone as a separate pastoral concern or activity[8]. Rather, natural resource management "arises as a result of the pursuit of other goals"[9]. Pastoral institutions necessarily weave social and ritual functions together with physical management. As such, they are well placed to address the social vulnerabilities of climate change.

Marginalization

SC/US recognizes that governments play a pivotal role if pastoralists are to adapt to the challenges of global climate change,. Local government has played a crucial role in supporting and encouraging Save the Children to take its work forward. For example, local government representatives requested training in the mapping and CAP techniques and have attended all meetings with customary institutions.

By working ever closer with customary institutions, local administrators are learning about the importance of mobility, the challenges associated with 'reckless' water resource development (which has encouraged sedentarisation and land degradation) and the importance of enforcing customary natural resource management rules and regulations.

Land alienation

Government officials and Borana customary institutions are also addressing the problem of private enclosures and the loss of prime rangelands to cropping. For example, more than 500 poorly sited private arable enclosures have been dismantled in Borana since October 2006 and returned to communal grazing. As a result, several livestock routes which had previously been blocked by enclosures have been re-established, opening corridors to rivers, ponds and mineral lick sites.

Conflict

In pastoral communities, inter and intra-tribe conflicts over natural resources have historically been settled by elders. However, as customary institutions and their ability to enforce their rules and decisions have been marginalized and weakened, effective avenues for conflict resolution have been closed down. SC/US has found that working with customary institutions strengthens and reinvigorates the ability of groups to find peaceful compromises regarding natural resource issues. Elders who had come together to discuss natural resource use are also deliberating and resolving conflicts at the household and intra- and inter-ethnic levels, although much more has to be done in the future to strengthen and support conflict mitigation and resolution work.

Conclusion

While Save the Children's work with customary institutions is modest in terms of scale, the results are encouraging. They suggest that if African policy makers are to have any hope of ameliorating the impact of global climate change in the drylands it is important to start by working with the communities and institutions that have historically managed them. Building on this understanding, Save the Children has launched an Africa Region Pastoral Initiative (ARPI) which seeks to take this approach to scale and support African pastoralists to prepare for and adapt to climate change. The APRI takes the innovative work with pastoralists in Ethiopia to greater scale in the region – initially focusing on Kenya, Uganda and Ethiopia. While programs will be run discretely by country, a regional network will enable staff to come together to share operational experience and develop an evidence-base which it is planned will be disseminated widely. This provides an excellent opportunity to address local specificities that commonly undermine efforts to take successful interventions to greater scale, while informing and influencing a new way of thinking about the drylands of the Horn of Africa.

"We are very fond of blaming the poor for destroying the environment. But often it is the powerful, including governments, that are responsible" - *Wangari Maathai*

[5] Muir, A. (2007) *Customary Pastoral Institutions Study* SOS Sahel and Save the Children US Pastoral Livelihoods Initiative

[6] A *maada* is a Borana territorial land management unit

[7] Among the Borana, land is collectively owned by all men, and is divided into *dheeda*, which are territorial natural resource management units that cover large swathes of wet and dry season grazing land, and cross modern administrative boundaries. The *jarsa dheeda* elders are responsible for co-ordinating and enforcing decisions over access to the shared grazing land.

[8] Watson, E.E. (2003) 'Examining the Potential of Indigenous Institutions for Development: A perspective from Borana, Ethiopia' *Development and Change* 34 (2) 287-309

[9] Helland, J. (1997) 'Development Interventions and Pastoral Dynamics in Southern Ethiopia' in Hogg, R. (ed.) *Pastoralists, Ethnicity and the State in Ethiopia,* Haan, London

African Drought Adaptation Forum, 2008

Mohamed Abdinoor, Technical Advisor, Livelihood Protection TWG - ELMT, Save the Children UK

The Third African Drought Adaptation Forum was held 17th-19th September 2008 at the United Nations Conference Centre, Addis Ababa[1]. This three-day workshop was sponsored by the United Nations Development Program's Drylands Development Centre (UNDP-DDC), UN-International Strategy for Disaster Reduction (UN-ISDR) and the hosts the Economic Commission for Africa (UNECA). It brought together some 80 policy makers, government officials, UN agencies, donors, practitioners from local and international NGO's and CBO's, the media and applied researchers from around Africa, and the Arab states to exchange practical experiences, findings and ideas on how to adapt to the increasing threat of drought and climate change in the drylands of Africa.

A special theme this year was the significance of climate change to the challenge of development in the drylands of Africa: "Drought risk management as applied climate change adaptation for Africa". Additional themes covered included "Drought management as applied disaster risk reduction", Drought risk management tools for projects, programs and policy", Mainstreaming drought risk management good practice into projects and policy", and "The role of peer learning in mainstreaming drought good practice".

Under the Drought Risk Management Tools for Projects, Programs and Policy; based on ELMT-PACAPS/RELPA program; a presentation on re-thinking the problem of early warning and early response in pastoral areas was made; looking at why responses to crises is often too late in pastoral areas. Such crisis's lead to a massive asset depletion; hence livelihoods become very fragile. During such times, then the only response possible is life-saving not livelihood protection. Possible actions such as the need to protect core breeding herds for recovery, improve income from livestock (condition/price), reduce grain prices, and looking at alternative income or food was presented. Decision making timelines and delays was also illustrated for example; if it takes 8 weeks from decisions to implementation, then decisions need to be taken at least 8 weeks before the latest appropriate date to start implementation.

Participants expressed their concerns that we have for far too long relied on impact related evidence to satisfy donor organizations, but with the increasing risk a move towards predictive indicators seems like a necessary step. The question remains, do donors organizations need to see starving children to react? A move towards more predictive indicators for drought would allow for relief efforts to begin before the disaster occurs. There is need to work together with donor organizations to build confidence in a different mechanism for indicators so we can move away from physical indicators as the only trusted method. Early warning needs to be embraced as an option so we can effectively assist those in need in the event of a drought emergency. The question that we need to ask ourselves, is 'can we be more convincing for our need for funding to donors, can we sell the need to get money in advance and not be focused on emergency funding?'

Tufts University presented on evidence-based and livelihoods-based approaches in the Horn of Africa. The presentation looked at Kenya and Ethiopia examples of responses and initiatives that have worked in both countries outlining best practices guidelines. The presenter also outlined the Livestock Emergency Guidelines and Standards (LEGS). The program sets global standards and guidelines for livestock interventions in humanitarian crises – including drought. It is linked to the Humanitarian Charter and Minimum Standards in Disaster Response (the Sphere Project) and therefore underpinned by international humanitarian law and UN conventions. The program is overseen by a Steering Group - Tufts University, International Committee for the Red Cross, Food and Agriculture Organization, African Union and Vétérinaires San Frontiérs - Belgium, and has recently been published.

While the 3 days forum was interesting, with lots of academic presentations; what was lacking was the pastoralists voices on droughts and climate changes. Most of the presentations on climatic change and predictions entirely focused on 'scientific models' and 'predictions', while nothing was mentioned about how pastoralists see climate change and the relationship between changing climatic conditions and recurrent droughts. Further researches of integrating scientific models and pastoralist's knowledge, experiences and practice in responding and adapting can be powerful tool for advocacy. I hope the next forum will address these issues.

Meeting of Pastoralist Elders & Community Members, Liben Zone, Ethiopia

[1] Please see www.undp.org/drylands/drought-workshop-08.html for the uploaded reports and presentations.

Pastoral Women Save Livestock from Diseases in El-wak and Bardere Districts of Gedo Region, Somalia

- Tobias Ounga - Livestock Coordinator - ELMT, Martin Nyamweya - Technical Advisor, Livestock Services - ELMT, and Mohammed Yussuf, Team Leader, Improved Community Response to Drought Project, Vétérinaires San Frontièrs - Suisse

In pastoral and agro-pastoral communities in Somalia, women traditionally care for livestock that stay near the homesteads. These are generally the small stock like goats, sheep and poultry, and also donkeys, including young and ailing animals.

Management of livestock is generally done by men, although women are often consulted. However, milk use and sales, as well as the slaughter of poultry is generally determined by women.

In pastoral areas, animals health services are provided through Community Animal Health Workers (CAHWs). This is the most appropriate way of providing services because the distance to settlements, the low level of education and training among mobile pastoralists and the need for the service provider to understand the local context and practices. The CAHW system also brings together livestock keepers, the community, local authorities, the animal health workers and other stakeholders to work together. CAHWs provide veterinary services to livestock keepers while earning income from services fees, sale of drugs and veterinary products.

Vétérinaires Sans Frontièrs - Suisse (VSF) has been training CAHWs and providing health services in Somalia since 2002. In May 2008, due to increased awareness of the role of women in the care of animals and as part of the ELMT program, the VSF Suisse technical team trained five women as CAHWs from El-wak and Bardere districts in Gedo.

Four of the women were selected by local community leaders and livestock keepers based on the following criteria developed by the community: individuals should be from livestock owning families; they must be residents of the community; have knowledge of local livestock keeping practices and be respected and trusted by the community.

The fifth woman runs a veterinary drug store in El-wak town and was joined to the group in order to strengthen her skills in treating per-urban livestock. The trainings were planned in three parts, each one lasting seven days, with practical field work in between.

The trainees were enthusiastic and knowledgeable about animal health and production. They discussed the roles that CAHWs fulfill including: treatment of sick animals, record keeping on the type and dosage of drugs used; advise to livestock owners on health and marketing of livestock and its products, promotion of animal welfare, reporting the occurrence of livestock diseases, including the need to notify local authorities and supervisors (the district and regional veterinary officers). They also examined how to promote good livestock management practices; monitor herd health and production and act as a resource for community sensitization, mobilization and dialogue on animal health issues.

The other two training modules will be given once the security situation in Somalia improves and will focus on the need to vaccinate livestock for control and prevention of diseases, basic surgical skills, business skills development, disease surveillance and reporting. Periodic refresher trainings will be provided depending on needs.

The CAHWs were also linked to VSF Suisse supported drug stores to access quality drugs and were provided with veterinary kids under an European Commission funded Emergency Pastoral Livelihood Support Program (EPLSP). Additionally, there were put in contact with pharmacists and District Livestock Officers who could provide them with advice and support.

The trainees and the organizers of the training both agreed that women play a very important role in the management of pastoral livestock. Women are usually the first to identify sick animals. They then report to the household head who will either treat the animal or seek help elsewhere. Training women to be Community Health Workers ensures that animal health services are available to the herds that are left near the homesteads, an arrangement that guarantees prompt treatment of sick animals. It is thus hoped that animal health and production will improve through better animal husbandry and preventative health care.

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Photo: Dr. Yussuf Mohammed - Female trainee, El-wak, Somalia

Improving the Rangeland in Borana, Ethiopia

Fasil Demeke, ELSE Operations Manager, CARE Ethiopia

Ethiopia's rangelands constitute about 62% of the country's land and accommodate 12-15% of the total population. The Borana rangelands alone cover about 77,000 square km[1] of the total rangelands, which is about 12.3%. The rangelands in Borana have historically been managed by strong customary institutions using traditional laws and practices. However, in recent times, customary management systems have been increasingly undermined, a trend that researchers suggest has diminished rangeland productivity, quality and quantity.

Degradation has multiple causes and consequences. Land alienation and population pressure coupled with in appropriate water development has resulted in loss of livestock mobility, over-grazing and the invasion of woody species. This has been exacerbated by unsupportive government policies. For example, the ban on burning, together with the increasing incidence of drought, has led to a reduction in the number of cattle per household and in their productivity, an increase in chronically vulnerable households and intense pressure on social support systems.

According to Obba[2], bush encroachment is now threatening 82.8% of the Borana rangeland. It is estimated that 24.1% of the area is affected by bushes. In addition, the recurring drought aggravates the situation and causes a downward trend in Borana range condition. As a result, there is a general decline in number of cattle per household and a reduction in their productivity. As a result, the number of destitute or chronically vulnerable households has increased.

Prior attempts to address bush encroachment have focused on massive bush cutting. This, however, has had limited impact since most of the invasive species re-sprout after cutting and other economically, environmentally and culturally important woody plant species are destroyed in the process. A mixture of approaches has been found to be more appropriate. This includes selective cutting, fire break construction and controlled burning, and letting the burn sites rest. Although the use of fire has some drawbacks, for example the reduction of plant cover and the loss of nutrients, it has other important advantages such as inducing the re-growth of grass and increasing forage quality.

Photo: Fasil Demeke - Rangeland Enclosure Area in Dire

CARE Ethiopia has been implementing a range of control measures in its programs in the Borana zone since 2003. Bush encroachment control is carried out in *rhera*[3] based enclosures (i.e. encloses that span a cluster of villages) as this size of enclosure or *kalo* is easily manageable and has sufficient grass seeds/roots for rehabilitation of the land after treatment. Discussions on the need to control invasive species are initially carried out with the community. Hand tools are provided later, while a communal fund is established to address development priorities in the area.

The overall management of the '*kalos*' under improvement is the responsibility of the community.

CARE Ethiopia first used this methodology under the Borana Vulnerability Reduction Initiative project in collaboration with the Southern Rangeland Development Unit and the local community. A total of 216 ha land was cleared from invasive bushes, benefiting a total of 1400 households. Under the Pastoralist Livelihood Initiative (PLI) project, a total of 610 ha of land were cleared, benefiting 4000 households.

A Participatory Impact Assessment (PIA)[4] carried out in 2008 showed that the use of mixed techniques has increased the net value of the rangelands. It found that the integration of pastoralist's indigenous knowledge and modern rangeland rehabilitation techniques has been crucial in identifying and removing problematic species, while maintaining the valuable ones. The cash incentives provided to the communities for clearing these areas have been invested in priorities like the construction of cisterns and additional classrooms for local schools, resulting in a multiplier effect on development.

The intervention has also strengthened the resource sharing practices of Borana communities, while the communal drought reserves and the preservation of surplus forage has saved women's labor during the busiest time of the year and protected herds in the dry periods. People feel that, if appropriately scaled up, forage produced his way has the potential to replace emergency supplementary feeding.

(Continued on page 22)

[1] Coppock, D.L. (1994) The Borana Plateau of Southern Ethiopia: Synthesis of Pastoral Research, Development, and Change, 1980-91. *Systems Study Number 5.* ILCA, Addis Ababa, 374 pp.

[2] Obba G. (1998) Assessment of Indigenous Range Management Knowledge of the Borana Pastoralists of Southern Ethiopia. Commissioned by GTZ-BLPDP in collaboration with the Oromia Regional Bureau of Agricultural Development, Negelle Borana, Ethiopia.

[3] Group of villages

[4] Integrated Agricultural Development Consults (2008). Participatory Impact Assessment of Natural Resource Management in the Borana area, part of the terminal evaluation of the PLI/ENABLE Project (Unpublished)

Prosopis: Evil Weed or Valuable Resource?

Fiona Flintan, Technical Advisor, Natural Resource Management TWG, ELMT/ELSE, Save the Children/US

Prosopis spp. are thorny evergreen leguminous trees reaching a height of between 12 – 20ms depending on soil and water conditions. They grow easily in low rainfall areas (annual precipitation of less than 250mm) as they have a well-developed tap-root which can extend up to 53ms and enables them to source groundwater reserves. Seeds can remain dormant in the soil for 2-10 years until favorable conditions enable germination. "A single 3.5 m tall *Prosopis* can produce up to 15 kg of pods. The pods are 10% seeds so that is 1.5 kg of seeds, which at 35,000 seeds per kg is more than 50,000 seeds… Only…10 viable seeds [are needed] to colonize a new hectare". [1]

Prosopis was introduced to the Horn of Africa and neighboring countries in the 1970s by development agents and governments keen to find drought resistant cover for bare dry land soils. Since then, it has spread and grown virulently, and today it covers approximately 500,000 hectares in Kenya[2] and 800,000 hectares in Ethiopia[3]. It is suggested that it is spreading at an alarming rate of 18% p.a.

Prosopis has a number of beneficial properties. Not only does it grow well in low rainfall areas, providing a barrier against soil loss through wind and water erosion, but it can also improve soil fertility, be used to reclaim saline land (having good nitrogen-fixing qualities and providing phosphorous), 'cool' the environment and provide shade and a wind-break. Additionally some types of *Prosopis*, have been used in South and North America as a human food source for centuries whilst 5-10kg of dry pods can sustain a cow of 400 kg/day. Honey from the flowers is of high quality, the gum is similar to gum Arabica, the bark and roots are rich in tannin, and leaves can be used as mulch, reducing pests and weeds.

The plant can also be used for fuel-wood and charcoal, fencing, poles and other timber needs[4]. Indeed some compare the wood to the finest hardwoods, and it can be used for making high quality furniture and flooring, rich in color, hard and durable (though the right processing and sawing equipment is required).[1]

However, *Prosopis* comes in different forms and sizes, depending on the particular species, the local environmental features and its management. In South America the nearly thorn-less *Prosopis alba* found is used to produce 140,000 tons of logs for fine furniture per year in Argentina and in Peru. The erect, thorn-less, *Prosopis pallida* has sweet pods that are still widely consumed by humans.[1] In Arizona managed stands of *Prosopis* range from 10-100 stems per hectare with lumber value increasing exponentially. Along river courses where growth potential is particularly high, using frequent ground fires as a thinning mechanism, the stem density appears stable at around 50 stems/ha and the lumber value of the 30-50 year-old trees is considerable.[5]

However, in Africa, it is generally accepted that the "wrong species" was introduced, namely *Prosopis juliflora* (though *Prosopis pallida* can be found in a few places). "The person who brought *Prosopis* to Africa got the wrong thorny, non erect *Prosopis* whose pods have very low human palatability"[1] and forms dense impenetrable thickets particularly along water courses. It produces numerous very low branches at a very early stage and does not form the large single-stemmed trees which one sees in other parts of the world – in dense infestations trees are spindly and tall and produce fewer flowers and pods than single standing trees.[1] Indeed, in Afar region of Ethiopia it is possible to find areas with 6000 stems per hectare: though this is said to be a result of heavy ruminant foraging and excretion, not natural growth.[5]

Indeed, in Africa the spread of *Prosopis* causes a number of problems including: reduced access to *riverine* areas; pasture and 'cultivable' land; loss of indigenous trees and plants that have a range of socio-economic and environmental values including, biodiversity; as well as having a detrimental impact on groundwater; blocking of roads and access routes with thick thorns; and health problems for both livestock (namely intestinal obstruction when eaten whole) and people (increased incidence of malaria due to changes in the local environment).

The spread of this plant species also negatively impacts on pastoral and agro-pastoral livelihoods, in particular challenging mobility, access to natural resources, and causing ill health. In general, pastoralists see the plant as a menace, and it is only outsiders who benefit (e.g. from charcoal making). Due to the newness of the plant pastoralists are unsure how to tackle its 'invasion' and as such little is done to try and control its spread. Furthermore, the plant has 'invaded' a number of National Parks in both Kenya and Ethiopia with negative impacts on wildlife and tourism.

Experience from the USA and elsewhere suggest that it is impossible for *Prosopis* to be eradicated. However a degree of control can be achieved through intensive utilization of tree products and by improved management including a prevention of the spread of its seeds. The spreading of the seeds usually occurs by browsing/grazing livestock eating the seeds, then moving on and passing the seeds through their digestive tract without destroying the seed[6].

In ELMT/ELSE intervention areas a number of strategies based on control through utilization are being carried out. These include the clearing of the plant from 'invaded' land with the wood being used for charcoal and the land being reconverted to agriculture; crushing of the pods/seeds for animal feed and flour; and the removal of larger trees for lumber.

Many of these are being carried out in an experimental manner with nutritional testing and livestock feeding trials also being carried out to assess the total positive/negative benefits of using the plant.

(Continued on page 27)

[1] Peter Felker, personal communication 2008
[2] Arne Witt, CABI, Africa personal communication 2008
[3] Dubale Admasu (2008) "*Prosopis* Management in Afar National Regional State (ANRS)" in Pastoral Lessons Bazaar Newsletter, Special Issue, October 2008, Addis Ababa.
[4] Choge, S., N. Pasiecznik, M. Harvey, J. Wright, S. Awan and P. Harris (2007) "*Prosopis* pods as human food, with special reference to Kenya" in Water SA, Vol. 33, No. 3.
[5] Schwennesen, E. personal communication 2008
[6] Choge et al 2007; Dubale Admassu 2008

Managing Holistically

Richard Hatfield, Program Coordinator, African Wildlife Foundation

Holistic Management (HM) is one of the more interesting topics to emerge in African rangeland management circles in recent times, if only because it causes such considerable debate. Proponents believe it holds revolutionary benefits for rangeland productivity and livelihoods; opponents on the other hand are skeptical that the answers HM claims to provide would not have remained 'undiscovered' by pastoralists worldwide, (both private and communal) if they were indeed true.

Based on my experience implementing the HM approach, its possible to see that both views are correct: many of the insights HM provides are in fact best known by communal pastoralists; yet at the same time, proper application of the principles has been either lost or become increasingly difficult in modern times – resulting in the huge cost of degraded land globally.

The primary contribution of HM is to help practitioners to re-apply the principles under modern conditions. HM does this in three main ways:

One, it confirms the principles for optimal grazing, which lay the *technical* basis for transforming degraded lands back to highly productive lands. A crude analogy I use to explain it is, using livestock to mimic the 8th wonder of the World - the Serengeti migration - where 1.5 million wildebeest and 1 million zebra act as combine-harvester, plough, seed-planter, soil-aerator and fertilizer - at minimal financial cost: 'the bulldozer that doesn't need diesel'. Adapted to livestock, the management task is to get the right animals to the right place at the right time. This is achieved through detailed Holistic Planned Grazing that focuses on how long animals should stay in a given area (not more than 3 days if one wants to eliminate over-grazing); and how long grazing land should be left to recover before animals return (typically 2-6 months depending on growing season, state of the land and management goals). It typically means large, bunched herds – a challenge to modern pastoral settings where the *number* of herds has proliferated with human population increase, whilst average herd *size* has dropped significantly.

Having been quite widely adopted in the drylands of Zimbabwe, South Africa, USA, Canada, Mexico and Australia, with some 3 million acres under HM worldwide, the typical benefits from planned grazing include significantly improved soil health, grassland productivity, plant diversity, water infiltration and decreased animal disease.

Second, it gives insights into the effects of the other tools being used in rangeland management – fire, technology and rest – on the health of an ecosystem. It demonstrates, for example, the long-term disadvantages of fire-maintained rather than animal-maintained grasslands; the negative impacts on rangeland productivity from prolonged rest (either 'total rest' by excluding grazers, or 'partial rest' by destocking); and the tendency of technological solutions – water catchment, fencing, bush clearing, boreholes etc. – to treat the symptoms of land degradation rather than the underlying causes, thereby becoming more and more necessary since the problem will persist.

Third - less well known but perhaps most important - HM uses a simple decision-making framework, which emphasizes the *management* basis for applying the grazing principles. Many examples worldwide show that the grazing principles, if followed, succeed. The key words are "if followed". The early successes of HM in the 1960s were not sustained. Over time it was realized that no active grazing system can be imposed without recognizing and addressing the fact that each action has an ecological, economic and social dimension. In the case of HM, there is no doubt that planned grazing requires more management expertise, time and effort. Most challenging, especially in communal settings, it requires cooperation and joint planning between multiple managers and decision-makers.

In many of the communal settings I work in implementing HM, senior elders report that grazing traditionally involved large bunched herds (mainly due of the presence of predators); that grasslands were abundant; and that rivers flowed. They observe that whilst individuals grazed their own herds, they grazed their herds together for safety; and that the herds were fewer and much larger due to smaller human population; and that grazing recovery periods were longer due to lack of competition over grazing lands. Certainly, the dynamics of modern change – new aspirations, cash needs, employment, sedentary service provision, conversion of productive land to cultivation etc. – present huge challenges to management of modern pastoralist systems, with a tendency for many, small, independently-managed herds.
HM use its decision-making framework to address such issues. Key to the process, in order to generate the necessary buy-in for tackling the challenges, is an articulation by all managers and decision-makers in a management system of the long-term shared vision for a sustainable future – for livelihoods, for environment, and for people: the so-called 'triple bottom line' being adopted by companies worldwide. The analogy is the 3-legged stool: all the legs are linked; and if any one leg is missing the stool doesn't function.

The rest of the framework is simple to use and involves using a consistent set of 7 questions to test proposed actions towards the 3-part vision. The proposed action is only taken up if it moves the management community towards the vision. This framework has been found to be particularly useful for helping make better decisions in the face of increasing complexity. However, it is important to note that this framework only supplements rather than replaces conventional decision-making.

The strength of the HM approach, both in grazing and in management, is that it is a process guided by a set of principles and put in the hands of land managers. This gives it unlimited flexibility, whereby each user or set of users can apply it to their own situation, to the extent to which they are willing to and/or able to. The better the principles that can be applied, the better the results. The principles and process apply whatever the setting – private, demarcated communal lands, or open systems. But obviously communal settings, with multiple managers and movement in-and-out, are much more complex.

What of the experience to date in applying this approach in communal situations?

Current work has focused on the Il Ngwesi and Makurian Group Ranches in the Laikipia District of Kenya (demarcated Maasai communal lands with title); and the Ndoto Mountains in northern Samburu District (trust land). Both are open systems in terms of movement.

On advantage of communal situations is traditional knowledge, which allows the

(Continued on page 17)

(Continued from page 16)

concepts of holistic management to be quickly grasped – especially in terms of grazing. By contrast, these concepts tend to be new to private ranchers and take more time to grasp.

Il Ngwesi's advantage is that it has control over its land - not due to its land title, but due to the strength of its leaders in imposing that control. In this setting, a main achievement on Il Ngwesi has been to demonstrate the positive effect of *coordinated* and *planned* grazing. The community is now grappling with how to institute it on a full-time basis. After vision-setting by leaders, it was decided that a reorganization of the community management structure was needed for more effective results. This led to the formation of 'village' management forums written into their Constitution, whereby primary responsibility for all management is placed in the hands of the village, with the community management bodies in support rather than the other way around, as the case has tended to be. This will allow the crafting of management – grazing, water or otherwise – for local needs and conditions, including neighbouring communities' needs.

On Makurian, the opposite has occurred: management tends to be 'local' but uncoordinated across the community, resulting in competition and conflict. Local management bodies have therefore formed a community-wide coordination body, and are now exploring what the modalities of community planned grazing look like, and how they work. Their main challenge is in achieving control, particularly with neighbouring communities' use of their land.

Perhaps the most interesting result occurred in the Ndoto Mountains. The Arsim community used the HM decision-making framework to assess an ongoing project focused on human blindness eradication involving water provision, with boreholes as an option. In dire need of water, they decided to minimize borehole development and instead redirect the bulk of resources into addressing the cause of the water issue: eradication of bare land using proper grazing and animal herd impact. This will not be simple or easy, since the assessment of the root cause is overgrazing, caused by breakdown of traditional management and driven by cultural change. But it has offered the community a clear 'roadmap' of what must be done if their lands and lives are to remain healthy, and their children are to have a future there. The presumption is that such a stark choice provides the necessary motivation and direction to make difficult but necessary fundamental changes in the management of their natural resources.

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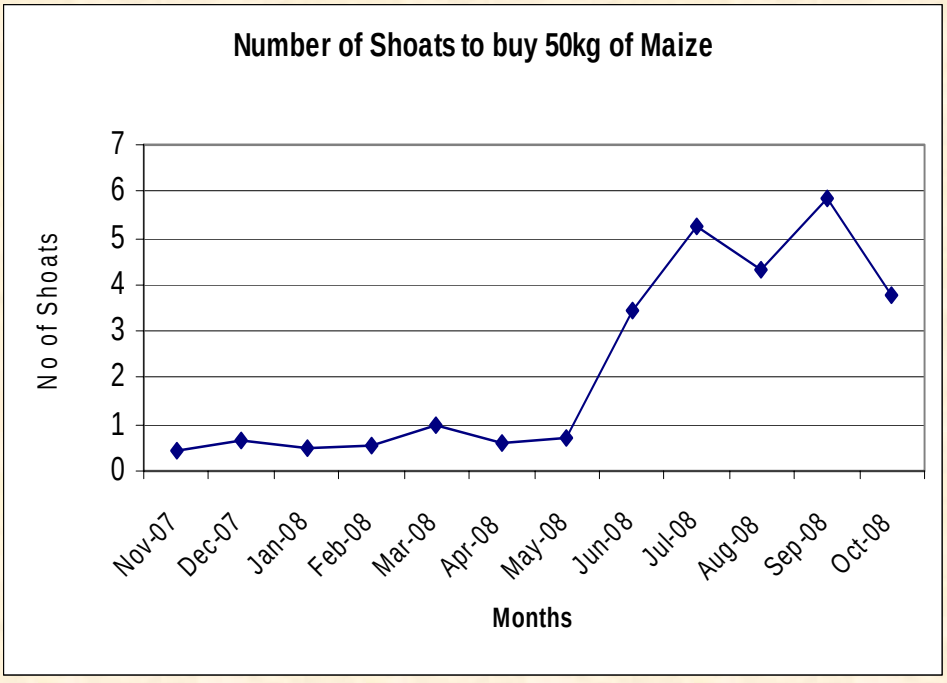
For more information on Holistic Management please see these resources:
Savory, A and Butterfield, J (1999) Holistic Management: a New Framework for Decision-Making, Island Press, Washington
Butterfield, J et al (2006) Holistic Management Handbook, Island Press, Washington, USA
www.holisticmanagement.org
www.managingwholes.com

"We must become the change we want to see" - Mahatma Gandhi

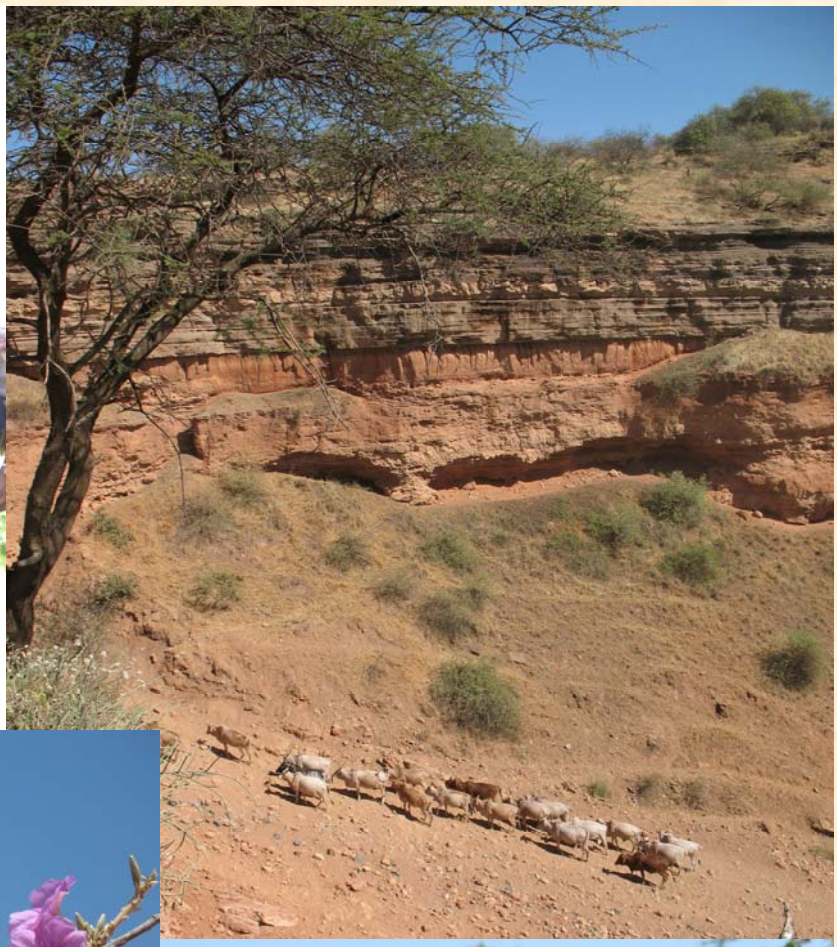
Figure 2 : Changes in terms of trade of Shoats[3] compared to the price of 50kg of maize in Filtu Market, Liban Aone, Somali Region, Ethiopia[4].



(Continued from page 6)

reduced global fuel prices may reduce the high food prices, it may take months before pastoral areas benefit and years before their herds recover. We thus recommend that donors, governments and NGOs intensify their efforts to stabilize grain prices; improve access and availability of food at the household level; and promote livestock marketing and livestock production in pastoral areas.

[3] Sheep/goats.
[4] Source of data: Zonal Office, Disaster Preparedness and Prevention Bureau (DPPB), Somali Region-Government of Ethiopia.



Proclaiming the Values of Natural Resource Management

Ibrahim Nur, ELMT Program Manager , CARE Somalia

'We have left our traditional resource management. Have you lost your consciousness towards animal husbandry?'

'Since what we are practicing is not animal husbandry, do you want to become an environmental refugee?'

Above are the lines of a poem used in Natural Resource Management Campaigns amongst pastoralists in Somalia.

Somalia was described as 'a nation of poets' by 19th century travelers to the Horn of Africa such as Richard Burton.

The region has a large number of people gifted in the art, and poetry plays a central role in the Somali culture.

It is a major form of cultural expression, socialization and mass communication and so poets are held in high esteem in the Somali society where their work is mainly shared orally rather than in writing.

Most Somali poetry focuses on the lives of the poets or their communities. As pastoralists, Somalis use poetry to express their feelings about their lives, to praise their animals and their natural resources, to glorify or defend their clans and the world around them.

Over the last two decades, following the collapse of the central Government and the resultant civil strife in Somalia, issues of natural resources upon which the livelihoods of the majority of pastoralists depend, have occupied the minds of many poets, both men and women. Women in particular are in the forefront in the war against environmental degradation because the effects are mostly felt by them.

Halima Haji Shafat, a mother of four and resident of Afmadow district of Lower Juba region of Somalia, has been actively involved in the Enhanced Livelihoods in the Mandera Triangle (ELMT) project and the campaign to halt environmental degradation and strengthen the management of natural resources.

Halima uses poetry to influence her community members to conserve their natural environment. "As a result of my poetry some residents of Afmadow have abandoned the trade in charcoal," explains Halima.

Strengthening natural resources management is one of the objectives of the ELMT program. Activities have included: protection of key species, rehabilitation of water sources, documenting customary laws and strengthening customary institutions in natural resources management. The strategy employed by the project to achieve this includes creating awareness of the status of natural resources in the region through workshops, poetry, electronic media, community gatherings, and by strengthening customary institutions. Poetry in particular carries strong messages and is able to influence community action.

Halima's poems to promote better natural resource management include:

Dhirta

Dhirta imanka goynaayo dhoofin dhuxusheeda,
Kan dhacay oo qalaley baa ku filan dhuhul ninki dooni,
Dhirta qoyan ha jarina ee ka hara dheeman weeyaane,
Ugaadhiyo waxay nolol u tahay xoolahaa dhaqane,
Ubadkaad dhasheen baa ka heli waxaan dhamaaneynine,
Dhulka yuusan nabaadguurine dhaxalka noo daaya,

Dhirta qordhobka, dhuux adeega golol iyo maraa, xararta dhadeere, dhumac weyne qurac, waadhigiyo, harerigii dhoobnaa, riigi dhulka aad ugu badnaa,
kabxanka iyo dhabiga, dhaydhayga, kulan iyo cilan maan ku dhoho alanba,
mareerkii lahaa dhuux carfiyo miro la dhuuqaaba,
calaqayrka iyo ururihii laga dhamee hawdka,
dhirtuba waxii muuq lahaa dhididka loo sibye
hadeynaan ka dhiidhiyin dhirtana jarida laga dhaafin
nabaadguurka jubaland ku dhaco dheg uun u soo haaya

Faaiidada Dhirta

Soow ma ogid geedka dheer inuu dhibicda soo jiito
dhulkuna haduunan dhibicda helin daaq ka dhalanaynin
dhaqmina maayaan xolahu daaq u soo dhalane
hadeysaan xoolahaaga dhaqneyn adiguna waad dhibaatoone
intuun dhicin nabaadguur ka jog dhuxusha goynteeda
maysan dhaafin garas iyo dharkayn dhidinka iyo labiga
dhuuxcasaaga bixiq iyo karoo dhowrbal xagarkiina
dhoonhoraada buradii lahayd dhamaayay xodaygiiye
sagaalkaa oo dheef gaar ah u leh xoola dhaqadkeena ,

Vegetation

Those men who cut trees to export its charcoal
The fallen and the dry are sufficient for those who need charcoal
Do not cut the wet trees, refrain, it's our diamond
It's a habitat for our wildlife and fodder for our animals
Our offspring will get from it (benefits) that which will never end.
Our land should not be degraded, spare our inheritance.

The tree species qordhobka, golol, maraa, xararta, qurac, waadhigi, harei, rig, kabxanka, dhobigi, dhaydhayga, kulan cilan, alan, marer with a good aroma and fruits,calaa—urur have been finished from the plains.

The key species have been uprooted
If we do not blow the whistle over the excessive cutting of our trees
The degradation that will be fall Jubaland you will live to see

The benefits of vegetation

Not aware the tall trees attract the rains?
And if the land does not receive rains no grass will grow,
The animals will not survive without vegetation
Without the animals you will face hardship
Before our land is degraded refrain from charcoal burning
They have not left garas, dharkayn, dhidinka iyo labiga, bisiq, karoo, see the xagar tree (species of trees).
Buradii - from where we carve our containers, Xodaye
These nine species with special benefits for our livestock

(Continued on page 20)

(**Continued from page 19)**

Haduu geela kaa dhumo ama aad dhinacyar uga beerto

darmadaa dhawaaqiyo koorta ayaa lagu dhugtaa geela
Haruubka dhalaanka loogu shubo caanaha uu dhamayo,

Dhoon horaada aagaanka iyo giraha lagu dhigtaa dhayda
Dhakal iyo fandhaal iyo waxaan ka qoranaa dhiilakaba e
Bal dhowr mooyahaa aad hadhuudhka dhayda uga yeesho
Dheefta looxa eeg ee ardayda loogu dhigo diinta
Xeerada dhigtada lagu ritiyo gambarka ii dheere
Gudintaa qoryaha lagu dhambalo iyo kuwa lagu qodaA dhoobka
Hhadaan dhinaca geed ugaga jirin waaba dhalanteede
Ma dhameystirnoo hawl ku qabad kula dhaqaaqi maysid
Dhanka caafimaadkuna hadaan dhan ugaga faaloodo
Dhowr daawa yaa jira Oo buktada loogu dabiibaaye
Dheefta ay dhirteenu inoo leedahay halkani kuma dhamayn karayo
Is dhin wayn ayaa ooga yimid dhinac kastoon eegna
dhumis baan u nahay kaabigee joojiyay dhuxusha

Daaqa dhowristiisa

Duunyada dadkaa dhaqanay oo jooga deegaankan
Daaqsintu say kala tahay baan idin dareensine
Meel baa diraacdii la degaa oo dow iyo ceelba lehe
Oo uu deegta kuu saran yihiin dowlis iyo wadaane
Ama aabad darqooyada ka qodi warahaa dacashooda
Ama uu mashiintaba degleyn oo aad horin u dalandooli

Ee aan lahayd daaqsin iyo oo dac iyo hiilba ah e
Balse ay daruuftuba ku tiri inaad dan moodaaye
Meelna waa markuu roobka da,o meesha lagu doogo
Ee cosobka laga daaqo,e dawo iyo leyrba leh
lo,da daasha daashood nin lihi harago uu daajiyo

Doolada iyo kurdada iyo rarmada daaqa nuxurkisa
Salbirka iyo hidoowga ay daldali dareemo iyo jeebin

Ee duqowda iyo aaladaba aad dundumo moodid

Ooy wada dubaaxani markey subaxa dareereso
Indhuhuna ay ku diirsani markey galabtii daaqayso
Oorkuna dinnaahini oo hadba uu daraf u gooshaayo
Waylaha hoota nuugta ah runtii gooni loo daawdo
Geelana darmada iyo dhuyuca uu daldalo baanyo
Rimayadii hadii ayasan helin dalacad iyo dangiig fadhigaba loo diido
Oo aad qulalasho darted uga digtoonaato

Meeshii aad ku doogi lahayd hadii waraha laga dooxay

Dooyo iyo halkaan naalo hadey buuladu is daba taalo
Halkii cosobka laga daaqi lahaa waa digo iyo hiile
Markuu roobku dao xagee duunyadii geyni?
Dib isugu noqdaa nimanyahow dowgal baa jira ee
Halka roobka aan degi lahayn waraha ha laga daayo

War dariiqii dadkii hore hayeen waad ka duwantiine
Ma dareenkii baa idinka lumay duunyo garanaayey
Daryeel xoolo sidatani ma ahan waaba dabar goyne
Madugqoxootibaad wadarabtaan oodanmoodeen?

If you lose your camel, or you move in a different direction,
The tone of the camel bell will give you guidance

The container you pour milk for your young ones to drink
The big water and milk containers
The small milk containers
See the mortar,
See the benefits of Loox used for writing the religion
Saucer for the butter and the stool
The axe for cutting fuel wood, shovels and pick axe,
All without the wooden part cannot be used.
They are not complete, you can't use them.
On the health aspect if I give you a brief
See the many herbs used to treat the sick
The benefit of our vegetation I can't detail all here
It has experienced major damages from different sources
We are on the verge of disaster, stop charcoal burning

Protection of grazing resources/systems

Those who rear livestock and residents of this region (Lower Juba)
I want to make you understand the grazing systems
Some places are for the dry season with water points or wells
The watering rope and watering container on your shoulders
Or you de-silt dams as you water your animals
Or the gensets continue to pump water as you run up and down to split your herd

With no grazing but with animal dung and waste
The situation makes you stay there
The other is a place when it rains you move to
seek fresh pastures
With fresh pastures/browse with good health and aromatic environment

The cattle graze majestically and the owner herding them with pride
Doolada, kurdada, rarmada, the best grass species
Salbirka, hidoowga, dareemo iyo jeebin
The young and the old (cattle) appear like anthills (when they use these grass species)
Their body shaking as they leave the cattle pen
An attraction for the eyes when they graze in the evening.
The bulls bleat as they criss -cross the herd
And the camel browses the different species
The pregnant are stopped from going to the raised ground
For fear that they may not be able to lift themselves once they relax on their sides

If all grazing areas are full of earth dams

If from Dooye to Afmadow there are settlements one after the other
And the areas we could get fresh pastures are now full of cow dung
When it rains, where shall we take our animals?
Think over these issues oh people there is certainly a concern
Stop the mushrooming of dams in wet season grazing areas.

We have left our traditional resource management
Have you lost your consciousness towards animal husbandry?
Since what we are practicing is not animal husbandry
Do you want to become (environmental) refugees?

Pastoral 'Dropouts' in Borana Zone: Actors, Dynamics and Livelihoods Strategies

Fasil Demeke, ELSE Operations Manager, CARE Ethiopia

In October 2008, CARE Ethiopia carried out a study[1] to understand the causes and experiences of pastoral drop outs, and what should be done to both prevent further drop outs and help those that have already dropped out of the system. The study covered Yabello, Dire (Dubluk) and Moyale woredas of Borana zone, where many drop outs are concentrated. As part of the study 300 household interviews and six focus group discussions were conducted.

According to the findings, pastoral dropouts' are community members who permanently decide to leave the pastoral sector (most of the time pushed by external factors such as drought and conflict) in search of non-pastoral opportunities elsewhere. The stockless poor who remain among the pastoral community are not considered drop-outs because they maintain strong links with the pastoral system, providing labor and receiving animals through the traditional social security system (*bussa gonofa*). In the past, this system enabled people hit by disasters to regain their pastoral livelihoods, however, nowadays traditional support mechanisms are under extreme pressure and are unable to prevent the current outflow of pastoralists.

Poor pastoralists have become increasingly vulnerable due to a number of factors:

- Recurrent droughts, range degradation and declining productivity;
- Animal disease epidemics;
- Conflict and livestock raiding;
- Large family size and redistribution of wealth to many children

The study identified two types of departures from the pastoral system: sudden departures due to unexpected events such as droughts and conflicts; and departures due to chronic poverty that may gradually force households to drop pastoralism in search of alternative livelihood options by moving to urban and peri-urban areas. Livelihood strategies pursued by pastoral dropouts include peri-urban farming (especially in Yabello area), firewood collection and charcoal making, supply of construction wood to towns, local alcohol making, passing contraband items (mainly in Moyale Woreda), petty trading and a variety of casual labour. Possible negative impacts from these activities include charcoal making and dryland farming. Drop-outs, on the other hand, supply cheap labour and trading services to urban areas and rural residents.

Whether pastoral dropouts maintain ties with the pastoral communities depends largely on their social standing and whether any family members are left in the community. According to the study, a dropout can regain social status if he/she is successful in its new livelihood (which is rare). Otherwise, the person is considered weak, running away from his own community but never able to improve his situation. Those who leave behind household members are more likely to continue their relationships, while single people often become completely detached and are unable to return, finding it extremely difficult to join and adapt to a new social group and environment.

The study found that the number of pastoral dropouts is on the rise, with Dropouts rarely returning to pastoralism or improving their well being from their new livelihood strategies. The study found that the traditional resource sharing system (*bussa gonofa)* still exists although it is overburdened and cannot support everybody in need. Often people prefer to look for other income generating alternatives rather than claiming *bussa gonofa.* While dropouts used to be regarded positively, as their numbers swell they are increasingly seen as a burden to the social support system and the community.

Dropouts should be assisted to identify and undertake alternative economic activities that will support, complement, or at least not negatively affect the pastoral production system. At present, their livelihood diversification strategies are driven by desperation rather than by opportunities that are appropriate and complementary to pastoralism. A number of opportunities exist that could be supported e.g. livestock marketing, cereal banking, hides and skins, and petty trading. CARE Ethiopia is hoping to take these recommendations forward by building on the success of livestock marketing cooperatives and the capacity of income generation groups. Other appropriate income generating opportunities are also being explored.

(Continued from page 13)

Female CAHWs are also more likely to better care for their households' animals and for those of their neighbours while earning income in the process. Women's income is more likely to be used for the benefit of the entire household and the improvement of the wider community, a trend that will support the ever increasing number of female headed households in Somalia.

Initially, there was a concern that female CAHWs would find it difficult to juggle their many responsibilities - fetching water and firewood, caring for their family and managing social responsibilities within their extended families and communities - with their productive roles of caring for animals, milking and engaging in small scale trading. So far, however, it is felt that trained CAHWs will gain more from the increased income and the ability to care for their own animals than they would lose through the additional time demands.

After all, other forms of income generation e.g. collecting grass and firewood and petty trade are far more time consuming and physically demanding than animal production.

VSF Suisse intends to continue building the capacity of trained female CAHWs, monitor their performance and learn from their experiences to improve animal health in Somalia.

[1] Desta S. et al Pastoral Dropout Study in Selected Weredas of Borana Zone, Oromia Regional State, CARE Ethiopia, ELSE program, October 2008

[2] Where the wealthy members of the community provided support to poorer members in Oromo culture.

Making Markets Work for the Poor: The Case Study of Warable Pastoralist Production Group, Garissa, Kenya - Mahamoud Haji, ELMT Program Manager, CARE Kenya

Photo: Mahamoud Haji

Intelligent and articulate, Fatuma Abdi Sanwein strikes one either as an NGO worker or a Member of Parliament instead of a livestock trader. As the secretary of Warable (pronounced Wa-ra-bley) Pastoralist Production Group, Fatuma remembers with pain when two of the group's officials who had been entrusted to purchase livestock, took off with all their savings. The loss amounted to Kshs. 36,000 (about US$ 450). That was a considerable amount at the time and in a region that, according to the 2007 livelihoods profiles report for North Eastern Kenya, has 74% of its population living in absolute poverty.

LIME and Alpha Fine Foods, Ltd.

The remaining 10 women and 7 men regrouped and in late 2006 joined CARE's Livestock Marketing Enterprise (LIME) project. With an initial capital of around KSH 500,000 (about US$ 7000), the group's capital managed to grow after a windfall profit spurred by the drought to KSh2.8 million (US$ 35,400). By 2008 the group also had a herd of 300 heads of cattle (worth about Kshs. 6,300,000 (US$ 79,700).

How did they do it? The LIME project, explains Fatuma, trained the group on animal health care, business skills and promoted market linkages through visits to potential markets. LIME also facilitated contracts and subsidized transport. The drought of 2006 had increased the group's resolve to trade livestock rather than just being producers who are subject to the vagaries of unpredictable climate.

"We lost a lot of livestock then," says Fatuma. "I remember one household losing about 80 out of 100 head of cattle. We have come a long way."

The collaboration with CARE continued under the ELMT program and in August 2008, after a visit sponsored by CARE to terminal and coastal ranches, the group signed a two month contract with Alpha Fine Foods Ltd, a local dairy firm, for the supply of 20 of livestock heads per week. They hope to meet this demand with their current herd of 300.

"The trip was a real eye opener, as we discovered markets we never knew of before," says Fatuma. "We even met one of our kin who had made it big and he greatly motivated us. It was exciting to note that the Kenya Meat Commission in Mombasa wanted us to sign contracts with them on the spot!"

The cost of fattening and of forgiveness

According to Fatuma, after the visit, the group has started the practice of fattening their animals for 2-3 months as compared to one month in the past. "The management of Taita Ranch in Kwale District," explains Fatuma, "convinced us that fattening animals for an optimal time yielded more in terms of carcass weight and price per kilogram."

"Many men did not believe that women could do so well in business," says Fatuma when asked about challenges encountered. "Husbands were also unhappy when some meetings were held outside of their village, for instance in Garissa, some 30 km away."

She adds that some villagers accused group members of getting handouts from CARE, which is not the case. Eventually they learnt that CARE only subsidized transport and invested in capacity building but that the group was growing through its own hard work and savings.

Fatuma is looking forward to the group establishing the Warable Ranch in the not too distant future. According to her, this ranch would enable them to earn income from fattening other people's animals in addition to their own, a practice that is already happening on the Coast. "This is the only way we can scale up our profits and realize sustainable income," concludes Fatuma.

"African women in general need to know that it's OK for them to be the way they are - to see the way they are as a strength, and to be liberated from fear and from silence" - Wangari Maathai

(Continued from page 14)

The PIA has shown positive effects on the designation of communal drought reserves, pasture availability, customary resource management practices, hay making and preservation.

The effects were so positive that neighboring communities rehabilitated 60 hectares of rangeland using similar methods. However, according to the PIA, the approach should also be informed by resource mapping and community action planning, while 'mobility' should become more of a focus of the intervention.

CARE Ethiopia is now integrating some of these recommendations in the Enhanced Livelihood in Southern Ethiopia (ELSE) and the ECHO funded Regional Resilience Enhancement Against Drought (RREAD) projects.

ELMT Technical Working Groups for Learning and Innovation

Girma Kebede Kassa, Deputy Chief of Party, ELMT - Regional Coordination Unit

Over the years pastoralists in the Horn Africa have been subjected to multiple disasters –from recurring drought to flash floods, from recurrent conflict over scarce resources to lack of access to markets. The vulnerability of pastoralists has been compounded by lack of good governance, the effects of climate change and historical marginalization.

The response to the disasters in pastoral areas has mainly centered on emergency humanitarian assistance particularly food aid. Often times the experience has entailed a simple conversion of the number of people affected into tonnages of food aid. It cannot be denied that food distribution over the years has saved lives and prevented large scale humanitarian crises. However, it is not evident that food assistance has averted livelihood crises in pastoral areas.

The Enhanced Livelihoods in the Mandera Triangle (ELMT/ELSE) program is part of USAID's broader Regional Enhanced Livelihoods in Pastoral Areas (RELPA) program that aims to support a more effective move from emergency-relief dependency to resiliency and sustainable actions that promote long-term economic development in pastoral areas. ELMT aims '*to increase the self-reliance and resiliency of the targeted population through improved livelihoods in drought prone pastoral areas of the Mandera Triangle'.*

In line with this overall a number of activities have been implemented over the last twelve months in a number of key areas: early warning and response, animal health, production and marketing, natural resource management, alternative and complimentary livelihood strategies, peace building and conflict management as well as promoting pastoral voice in dryland policy formulation.

After a slow start at the beginning ELMT has achieved some significant results. Highlights so far include:

- Strengthening the response/contingency planning capacities of local agencies and institutions.
- Training of community animal health workers and linking them with government veterinary departments and quality drug suppliers;
- Strengthening of private vet pharmacies;
- Supporting customary institutions to manage their natural resources;
- Promoting capacities of key stakeholders in participatory NRM mapping;
- Supporting appropriate water point rehabilitation;
- Strengthening of grain and livestock marketing groups;
- Promoting fodder production and storage;
- Supporting customary institutions involvement in peace building and conflict mitigation.

ELMT's activities are designed to achieve quick results and have a positive impact on the livelihood of pastoralists. They are also intended to change mind sets and link relief to development in approaches and interventions.

One way of sharing ideas and thinking across the three participating countries was via six Technical Working Groups (TWG's) dealing with the key activity areas, each led by a different consortium member:

1. Livestock protection
2. Livestock Services
3. Rangeland management
4. Livelihood diversification and Marketing
5. Conflict sensitivity and peace building
6. Social and gender equity

The TWG's were primarily established to promote technically sound and innovative activities within and outside the consortium by:

a. Consolidating and disseminating good practice;
b. Promoting the exchange of experiences;
c. Reviewing and documenting lessons learnt from the consortium and
d. Developing key policy recommendations;

Following a review of the TWGs and their achievements in June 2008, it was decided to merge the conflict sensitivity and peace building and social and gender equity groups into one dealing with cross cutting issues. The following have been some of their achievements so far:

Livelihood Protection TWG

The TWG's work has focused on improving preparedness and timely response as well as strengthening the link with early warning indicators. In collaboration with PACAPS contingency planning workshops were organized in Addis and Nairobi for a range of NGOs. Following this, cross-border workshops were organized in Moyale, Ethiopia (June 2008) and Mandera Kenya (August 2008) where partners from various organizations discussed harmonization of indicators and production of timely EW reports. As a follow up contingency plans were developed for CARE Ethiopia, CARE Somalia and VSF Suisse and studies on traditional early warning and early response initiated.

With regard to documentation of ELMT activities in livelihood protection three important outputs have been produced in collaboration with PACAPS :

1. The RELPA guide to Early Response to Slow-onset Crises ("How to make Contingency Planning useful in just 15 easy steps")
2. Can Preparedness Auditing Make Contingency Planning actually Useful?
3. Trigger Happy - Rethinking the Signals for Determining Humanitarian Response.

Livestock Services

The Technical Working Group has been working on consolidating ELMT's experience and sharing the output. These include privatization of veterinary services in Kenya by VSF Suisse, emergency supplementary feeding of livestock in Ethiopia by SC/ US and slaughter destocking in Ethiopia by CARE Ethiopia. The Technical Advisor has collated and distributed a CD on major resources regarding camels and has been active in developing a manual for Camel Service Providers (CASPROs) in conjunction with the Kenya Camel Association and ALLPRO.

She has also undertaken a study on Haemorrhagic Septicaemia and Sudden Death Syndrome in camels. Both the manual and the studies will be published in due course and distributed to consortium members, sub-grantees and other organizations.

A training of trainers' workshop for camel service providers is planned in the next quarter. Other planned activities include training on LEGS and preparation of a policy

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brief on Camel sudden death. Moreover good practice documents will also be prepared based on the experiences of partners as indicated above. A study on fodder production and value chain assessment will also be undertaken.

Rangeland/NRM TWG

The rangeland/NRM TWG, based in Ethiopia, has over 70 individual members who work on NRM issues in their organizations. These individuals keep in regular contact sharing reports, points of interest etc. Bi-monthly NRM TWG meetings are held focusing on key thematic areas of concern with a regular attendance of 20 members or so. The next meeting will be held on Thursday 5th March at the Queen of Sheba Hotel, Addis Ababa on the subject of "Prescribed Fire".

As a result of a meeting held in Nairobi in December on Prosopis utilization and management, a Prosopis NRM TW sub-group was established with approximately 30 members. A participatory mapping and GIS workshop led to several organizations e.g. CIFA looking to incorporate ideas into their own programs.

The NRM TWG has provided a much needed forum for the sharing of information and ideas, and the encouraging of better collaborative working partnerships between/ within NGOs and government departments.

Planned outputs for year two include laminated field notes for participatory mapping as well as Prosopis and fire management. In addition policy brief on mapping and a book on rangeland management including chapters on mobility, land tenure, customary institutions as well as water.

Livelihood Diversification & Marketing TWG

The new Technical Advisor for Livelihood Diversification assumed his responsibilities at the beginning of September 2008. His predecessor left his post in CARE Kenya (which is the lead for the sector) in April and there was a substantial gap. However since his arrival much has happened including two business development trainings for consortium members and sub-grantees conducted in Ethiopia and Kenya in July 2008 and the identification and distribution of a range of materials including business development frame work, rapid market appraisal, principles for adoption and market development as well a host of business training materials. The technical advisor has also held discussions with the consortium members on strengthening their livelihood diversification work.

In year two the technical working group will organize a workshop on livestock marketing and carry out a study on appropriate eco-tourism development as well as support consortium members with their business development activities.

Cross cutting issues: Conflict Sensitivity/Peace-building and Social and Gender Equity

The main focus of this group has been the promotion of conflict sensitive service delivery. This has largely been carried out with the support of PACT. In addition to workshops in Nairobi, Mandera and Moyale, PACT have carried out a series of mini-clinics with consortium members and partners to review and strengthen their conflict sensitive approaches. Mini-clinics have been carried out with Oxfam GB in Wajir, CARE Kenya and its sub-grantees in Garissa, with VSF-Suisse (Somalia) and its sub-grantees and with CARE Somalia in Mandera. With the PACT task order coming to an end in November, CARE Somalia (the lead for conflict sensitivity and peace building) is in the process of recruiting a new Technical Advisor to strengthen this group. Upcoming activities include an impact assessment of the mini clinics, a pilot project in one of ELMT project areas and the development of materials for testing and understanding conflict sensitive service delivery concepts.

Activities planned under the Social and Gender Equity Technical Working Group included carrying out a series of studies to highlight the contribution of women to pastoral development including an analysis of shoat and milk marketing and promoting gender main streaming in ELMT activities. Following a gap in the technical advisor position, these activities have just got started and hopefully will be intensified in year two with more support to ELMT consortium members.

Conclusion

The functioning of the TWGs were not without challenges. Working in three countries, with 6 consortium members and 17 sub-grantees has not been easy. The Technical Working Groups were under budgeted in terms of meetings, travel and consultancies and the technical advisors were budgeted for as little as 8% of their time.

The Technical Working Groups of ELMT have been instrumental in exchanging knowledge and information and provide linkages within consortium members, sub-grantees and other key actors. However, they have not reached their potential in terms of promoting technical quality and innovation within the consortium and providing policy guidance.

However what has been accomplished in spite of these problems provides encouragement for the second year of the program and with a budget alignment and increased focus is it is hoped that they have a significant impact on the outputs of ELMT.

Evidence of Change and Outcome Mapping as Learning Approaches to Monitoring and Evaluation

Vanessa Tilstone, Learning, Monitoring & Evaluation Advisor, ELMT - Regional Coordination Unit

The evidence of change approach has been adapted from a tool used by CONCERN Worldwide in Mozambique in 1996 to monitor changes in knowledge, attitude and practice within communities. Evidence of change was introduced within ELMT because:

- It provides a broad framework which can accommodate the different monitoring systems of the consortium partners for a range of long and short term activities;
- It allows the disaggregation and the clarification of the broad and extremely ambitious objectives of the program;
- It enables the separation of the changes expected through the ELMT program from the changes that are expected from the various complementary programs that partners implement;
- As a tool on it's own it provides a useful way of capturing qualitative changes associated with activities such as capacity building and advocacy.

Recently a number of elements from outcome mapping have been incorporated, however the evidence of change approach has a number of distinct advantages over outcome mapping and it is emerging as a useful learning approach to monitoring and evaluation in its own right. The evidence of change approach has now been adopted by most consortium members and has generated considerable interest among other organizations in the region and beyond.

Evidence of change overview

The evidence of change approach is about defining, as a team, the specific changes the program hopes to influence within the implementation period and regularly reflecting on whether those changes are taking place. It is a learning tool for monitoring and evaluation that requires front line staff to cite concrete examples of where change is occurring (both positive and negative), so that the team can reflect on how much this change is being influenced by the program compared to other factors and so that they can agree on how their own actions can be strengthened to promote positive change or limit negative change.

For example, in June 2008 during an evidence of change review VSF Suisse Kenya decided to follow up closely fodder producers in Isiolo because there seems to be a lack of awareness and understanding among the contact farmers. VSF Suisse Somalia also realized that although fodder sales are largely carried out by women in Mandera, women were not included in any fodder activities because the criteria for selecting trainees included ownership of land. The team therefore identified the need to adjust the criteria for selection in the future and monitor whether or not omen lose control of revenues once fodder production is commercialized.

The evidence of change framework can be used on it's own as a tool for team review and reflection and/or as a basis to develop a more comprehensive monitoring system. For team review the following is used as a framework for discussion: (Please see figure below).

Several principles can ensure an effective evidence of change review. The review needs to be done analytically in a spirit of openness and self criticism and it should also be done as a team with field staff (who can see the change happening in communities) **and** program managers (who can ensure recommendations are taken on). The examples cited need to be specific and verifiable – not general subjective assertions. Indicators should be reviewed and adjusted regularly to incorporate improved understanding, changing context and focus. Finally the evidence of change review is very much enriched if it draws on information from other monitoring tools, particularly participatory techniques which gather stakeholders' perceptions of change and unintended consequences.

Once defined, the evidence of change indicators can be used to develop a more comprehensive monitoring plan, with tools

(Continued on page 26)

Change indicator (expected change)	**Evidence of positive change**	**Evidence of negative or no change**	**Action point to build on positive change/address negative or no change/ explore example further**
IR1:			
IR2:			
Cross cutting issues			
Other changes observed			

Change indicator (expected change)	Monitoring tool to be used	How often	By whom	How will the information be analyzed
IR1				
IR2				

(Continued from page 25)

focusing on the collection of information about the expected change. It is suggested that tools are as focused and as simple as possible to ensure that critical information is collected well and used to the maximum.

Outcome mapping overview

Outcome mapping was developed by the evaluation unit of the International Development Research Centre (IDRC) between 1998 and 2000, to provide a language and framework for describing the complexity of engagement with program partners, to connect research to local development and to enable learning from initial results[1]. It is based on the premise that social change has multiple, interacting causes and trying to determine the impact of one intervention is a waste of time and resources. Instead, monitoring should focus on deepening the understanding of how actors and factors influence each other in relation to the program's vision[2].

It's major focus is defining the *intentional design* or 'map' of the program by articulating the vision and mission in a practical jargon free way, defining *boundary* or direct partners with which the program works and the desired behavioral changes or *outcome challenges* and *progress markers* that show the gradual progression to the desired behavioral change. S*trategy maps* and *organizational practices* are then defined to support these changes.

Monitoring is done through personal journals to track the outcome challenges, strategies and organizational practices. The design of the program should also be reviewed periodically through the following chart:

Element for review	*Question*
1. The vision statement	Does this still reflect the program's dream?
2. The mission statement	Is this the greatest contribution our program can make? Have we been doing this? Why? Why not? Should we add anything or take anything away?
3. The boundary partners	Is this who we are working with directly? Do we need to add or drop any boundary partners?
4. The outcome challenges	Do these accurately reflect transformations in our boundary partners as they strengthen their contributions to the vision?
5. The progress markers	Was the change process we set out accurate and useful? What now needs to be added or taken out?
6. The strategies	What did we plan to do? Have we implemented these activities? Do we need to add, remove any?
7. The outcome challenges	Are we doing everything we can to maintain & enhance our capacity to support our partners?

The approach also provides some useful questions for developing evaluation plans by clarifying the reason for the evaluation, balancing demands for accountability and the need for learning, and how it will be used recognizing that often more learning occurs from the evaluation process rather than the final report.

Evidence of change compared to outcome mapping for monitoring

The evidence of change approach provides a simple, easy to understand approach to monitoring and evaluation. It is relatively quick to use and focuses on team reflection that immediately feeds into action planning. Outcome mapping on the other hand, provides neither a comprehensive approach to monitoring or to program design[3],

(Continued on page 27)

[1] Outcome mapping workshop slides, November 3-6 2008, ODI, London
[2] Earl, S et al. (2001) Outcome Mapping: Building Learning and Reflection into Development Programs, IDRC, Canada, www.outcomemapping.ca
[3] It assumes for example that an analysis of the situation has been carried out.

(Continued from page 26)

although it has useful tools for both purposes. It has been defined as a 'way of clarifying intent' which, although important for both planning and monitoring, has limited application on its own.

Both evidence of change and outcome mapping are similar in their underlying rationale and emphasis. However, evidence of change recognizes that though behavioral change is important, particularly in promoting resiliency and sustainable development, other changes e.g. access and control of resources are also critical and should not require separate approaches for planning and monitoring. Outcome mapping, meanwhile, uses a definition of impact as being a sustainable change in people's livelihoods, which is not always used in participatory development[4].

Rather than change indicators, outcome mapping defines outcome challenges and progress markers which tend to be somewhat prescriptive and do not easily accommodate the complexity and unpredictability of the change processes. Evidence of change, on the other hand, is open to different manifestations of change and allows reflection on why there are differences and what other influences are at play.

Outcome mapping relies largely on the use of personal journals for monitoring which are a useful way for individuals to document change as it happens, although they do not inherently encourage shared reflection and analysis and do not seek the stakeholders' own perceptions of change. The outcome mapping journals also attempt to quantify change, which is unfortunate, given the need to explore the richness of change process rather than distil it. Meanwhile, the evidence of change framework can accommodate a range of monitoring and evaluation tools appropriate to the particular activity and context and encourages the use of case studies, which can capture the richness of people's lives and the changes that are occurring in a way that other monitoring tools rarely do.

Outcome mapping defines indicators in terms of changes that you 'expect to see' (behaviors as a response to the intervention); 'like to see' (changes that are initiatives from the priority stakeholders themselves); and changes that the program would 'love to see' (when the priority stakeholders influence others - long term changes often beyond the control of the program), which is a useful addition to the changes in knowledge, attitudes and practice that the evidence of change approach identifies. However, outcome mapping doesn't explicitly look for negative changes, which are crucial for comprehensive monitoring and learning.

Outcome mapping does have a number of other tools that are useful for planning and project cycle management purposes, including defining one's vision and mission in practical jargon-free ways, reflecting on the combinations of strategies used and organizational practices. Outcome mapping also has a very clear statement of principles to guide development workers, which if taken on by all involved in ELMT could have a powerful effect on our work:

- Stay in touch with reality.
- Act out of commitment and ethical. principles - not obligation, not compliance.
- Celebrate the contributions of your team and your partners.
- Be "idealistic realists".
- Learn, and then teach upwards.

For monitoring, however, the evidence of change approach provides a more practical way to promote learning approaches within the consortium and with the commitment of project managers to validate the approach in the field, it could represent an important innovation within the ELMT program.

(Continued from page 15)

Community groups have also been mobilized to control the spread of the plant, introduce management strategies and develop ways to use *Prosopis* for positive gain. NGOs have been supporting these processes including the lobbying of governments to allow the development of a supporting positive policy environment to allow such utilization to take place e.g. creating by-laws to control charcoal production.

However others argue that an approach based on the utilization of *Prosopis* will never control its spread, and in fact can encourage the further spread of *Prosopis* and its negative consequences – when people are receiving financial gain from a resource then they will try to encourage the growth of the resource, not destroy it.

Such critics suggest that, an integrated approach is needed that includes biological and/or heavy mechanical control (such as that carried out in Sudan where large areas of *Prosopis* were removed by heavy machinery and burnt). Biological control involves the introduction of natural known and tested enemies of *Prosopis,* which will destroy the necessary parts of the plant at a certain stage in its reproduction. For example beetles such as *Coelocephalapion gandolfoi* can attack the seeds early on in their development and before the pods drop to the ground, or gall midges of the genus *Asphondylia* gall the flower bud so preventing reproduction.

The ELMT NRM Technical Working Group (TWG) has been working with partner organizations on *Prosopis* control and utilization in Kenya, Ethiopia and Somalia. In 2007 several members of organizations working on *Prosopis* in Ethiopia visited organizations in Kenya to learn from their experiences. One year on, the NRM TWG took this collaboration forward by organizing a workshop (December 2008 in Nairobi) bringing together the organizations once again with other interested parties to establish other ways forward. Ironically, this was at the same time as the government of Kenya completed its process of declaring *Prosopis* to be a "noxious" plant requiring its removal from people's land, and making its planting illegal (Gazette Notice 184, December 2008).

The workshop, and the discussions around it, opened up the opportunity to move forward the debate on the subject of *Prosopis* and the ways to control it. These discussions have been summarized and will form the basis of guidelines and a chapter on *Prosopis* as a contribution to a volume on rangeland management to be published next year.

A *Prosopis* sub-group has also been established (under the umbrella of the ELMT NRM TWG) to provide a forum to continue exchanging information, experiences and approaches. Hopefully, people will reach a consensus on how to approach the problems and identify ways to control the plant, while realizing optimum benefits from it.

4 See page 4 of the Good Enough Guide: Impact and Accountability Measurement in Emergencies (2007) http://www.globalpolicy.org/ngos/aid/2007 0209 goodenough.pdf

ELMT's Goal - ***To increase the self-reliance and resiliency of local populations through improved livelihoods in the drought-prone pastoral areas of northern Kenya, southern Ethiopia and south-west Somalia.***

Intermediate Results:

IR1: Livestock based livelihoods protected in the event of an emergency;
IR2: Livelihoods enhanced by improved livestock production, health and marketing;
IR3: Enhanced Natural Resource Management;
IR4: Livelihoods enhanced by strengthened alternative, complementary and enhanced income sources;
IR5: Strengthened capacity of customary institutions in peace building, civil governance and conflict mitigation; and
IR6: Pastoral area 'voice' in dry land policy formulation and implementation strengthened at all levels.

ELMT/ELSE Partners and Target Populations

CARE Somalia	VSF - Suisse	CARE Kenya	Save the Children/US	CARE Ethiopia
Social Life and Agricultural Development Organization (Bardera and Gedo)	**Somalia -** Moonlight Development Agency (Dolow/ Luuq and Gedo)	Community Initiative Facilitation Assistance (Loyangalani, North Horr and Gadamoji)	Pastoralist Concern Association Ethiopia (Filtu and District)	Action for Development (Miyo Woreda and Borana Zone)
Dolow Farmers Cooperative Society (Dolow and Gedo)	African Rescue Committee (Badhaadhe and Lower Juba)	Oxfam GB (Wajir)	SOS Sahel (Afder, Liben Zones (Somali Region) and Arero and Moyale Districts and Borana Zone)	Community Initiative Facilitation Assistance (Moyale Woreda and Borana Zone)
Wamo Relief and Rehabilitation Services (Afmadow, Lower Juba)	**Kenya -** Participatory Education, Awareness and Resource Innovations (Marsabit, Ngurnit Location)	Emergency Pastoralist Action Group (Mandera)		SOS - Sahel (Dire, Teltele, Yabello Woreda and Borana Zone)
		Kenya Camel Association (Garissa and Moyale)		Livestock Information Network Knowledge System (Borana Zone)

ELMT Calendar

Upcoming Events & Activities	Dates
PACAPS - Seminar on the Horn of Africa Pastoralism Network, Nairobi - Kenya	March 2 - 3, 2009
COMESA - Seminar on Regional Livestock & Pastoralism Forum, Nairobi - Kenya	March 4 - 5, 2009
The Ministry Of State for the Development of Northern Kenya & Other Arid lands - Building & Sustaining Effective Communication with Pastoralists: A Meeting to Brainstorm Ideas & Develop Proposals, Nairobi - Kenya	March 9 - 10, 2009
ELMT/RELPA 4th Consortium Meeting, Addis - Ethiopia	March 15 - 21, 2009
USAID/AU-IBAR/COMESA - Workshop on Trade & Trans-boundary Animal Diseases in the Horn of Africa, Nairobi - Kenya	March 29 - April 3, 2009
PCI - Pastoralist Gathering, Marsabit - Kenya	April/May, 2009*

**** Dates to be confirmed***

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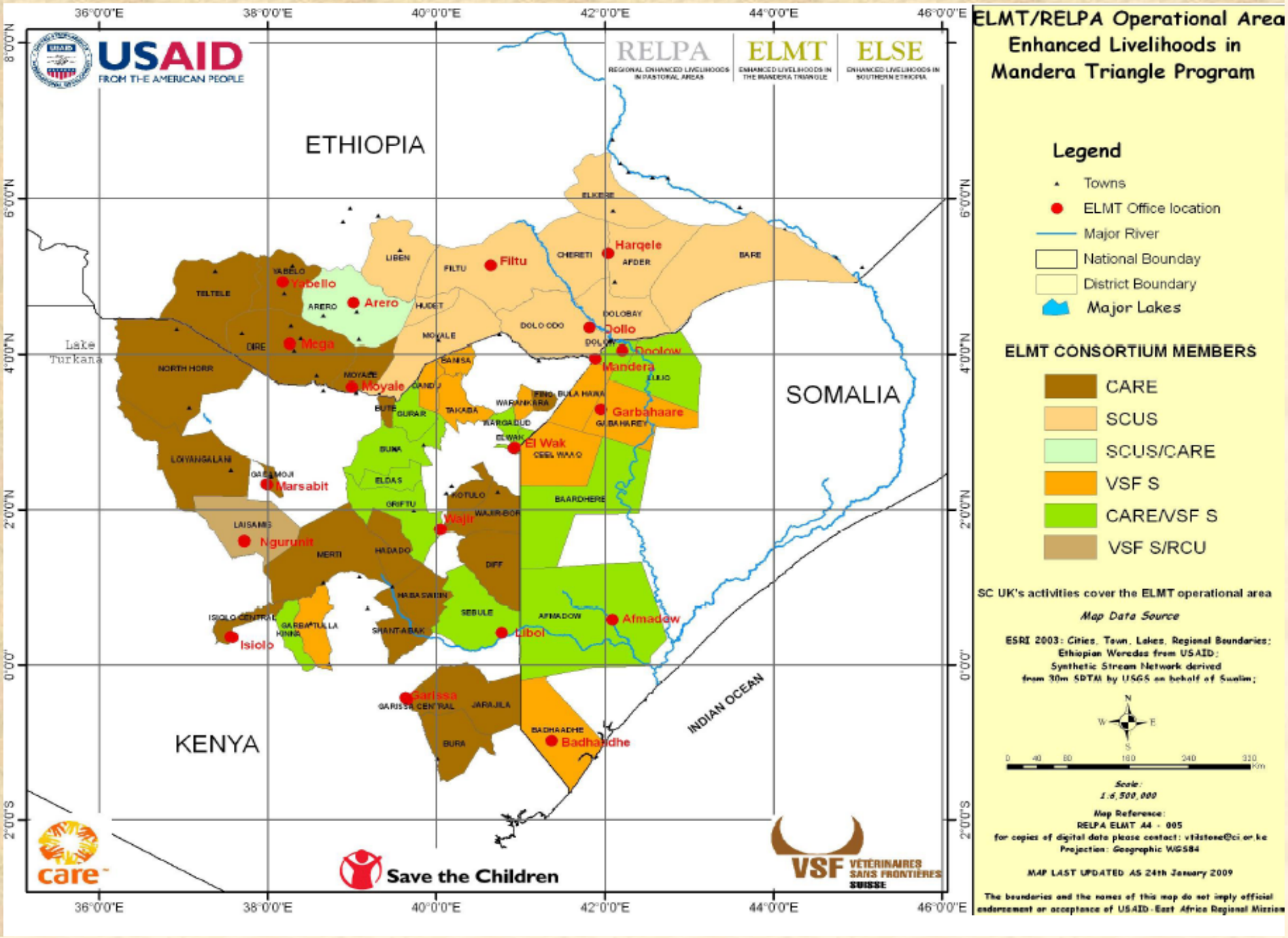
ELMT/ELSE Operational Areas as at January 2009



ELMT/RELPA Operational Area
Enhanced Livelihoods in Mandera Triangle Program

Legend

- Towns
- ELMT Office location
- Major River
- National Bounday
- District Boundary
- Major Lakes

ELMT CONSORTIUM MEMBERS

- CARE
- SCUS
- SCUS/CARE
- VSF S
- CARE/VSF S
- VSF S/RCU

SC UK's activities cover the ELMT operational area

Map Data Source

ESRI 2003: Cities, Town, Lakes, Regional Boundaries; Ethiopian Woredas from USAID; Synthetic Stream Network derived from 30m SDTM by USGS on behalf of Swalim;

0 40 80 160 240 320 Km

Scale: 1:6,500,000

Map Reference: RELPA ELMT A4 - 005

for copies of digital data please contact: vtidstone@ci.or.ke

Projection: Geographic WGS84

MAP LAST UPDATED AS 24th January 2009

The boundaries and the names of this map do not imply official endorsement or acceptance of USAID-East Africa Regional Mission

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"For to be free is not merely to cast off one's chains but to live in a way that respects and enhances the freedom of others" - *Nelson Mandela*